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Sermons

A PRESENT INCARNATION.

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Christ liveth in me.—GAL. ii., 20.

GOD deals with man as the wise teacher with his pupils. The teacher constantly asks: How may I reveal enough truth to excite the eager desire of the pupil to know; and how so limit the revelation that the pupil's own powers of investigation may be employed?

It is this very problem that the teacher of man as a spiritual being—belonging to an invisible world—must solve. How bring spiritual things into the limitations of the material, that men with eyes may see just enough to incite them to examine with closed eyes the deeper verities of religion? How reveal enough truth to the senses to awaken man's interior powers to behold the unseen, feel the intangible, and to know the world forever to mere sense unknowable.

That man Jesus, the great teacher, the divine teacher, was, in His incarnate life, a manifestation, an epiphany of God, and of the elements in man which make it possible for him to be God-like and subject to the divine. Jesus Christ came into the flesh to call attention of men in the flesh to that vast world outside of the world of vision and touch and taste; a world of invisible energies; a world that was before the world of sense; a world deeper, vaster, worthier than the world of sense; a world with wider outlooks, more comprehensive wisdoms, mightier potencies, and more resplendent glories than the world of sense; a world that, as it was before, will be after

the world of sense, the foundations and permanency of which are not at all affected by the fluctuations of material things. It was to make this revelation that Jesus came to our earth, our history, our humanity. This was the divine incarnation—the mystery of mysteries.

There are faces that one need see but once to hold them in perpetual remembrance. So Christ looked in upon us, and there was on His face a look of agony we can never forget. It came from His sense of sin. And there was a look of tender pity we can never forget. He came and He left, but it was that He might come again. His was not an everlasting farewell to humanity. Jesus Christ has come again. He comes even now. Not in the merely natural and historic influence of His life; not in miraculous deeds of healing and helping, as in the days of His flesh. He comes again—not in tongues of fire, not in tremblings of the earth, not in mysterious voices, but in the hearts of men—in interior conscious impulses, illuminations, repentances, resolutions—in peace and love and joy. Jesus is incarnate again on earth. He comes in men: in Peters and Johns and Marys; in Luthers and Wesleys and Moodys, and in multitudes of unknown disciples, whose "names are written in heaven." Chrysostomus said: "The true Shekinah is man."

The present generation—and indeed *all* generations—need the manifestation of the invisible world, the incarnation of Christly grace and power in men. The world wants to see to-day in living men and women the righteousness and purity and patience and zeal and self-sacrifice of Jesus—incarnations of His character—eyes that look it and lips that can say: "I live, and yet not I but Christ liveth in me." "Follow me as I follow Christ!"

In harmony with this divine law of incarnation you will find that in every circle of society, in every neighborhood, in every family, there will be found some local, familiar representation of this higher life in Christ. It may be a good old mother who wonders why she lingers so long, and yet whose gentle spirit is a reminder to her worldly-minded son and his family of the loftier life and its beauty. It may be a patient wife who suffers and is silent, and who smiles in her silence, and waits, and whose remembered looks and tones shall one day recall to a careless companion the life of the kingdom in which she delights. It may be the sweet child who left the home circle early—for the grave and for heaven; and his dying words may be burdened with Christly power, and fill the house, so silent since he departed, with the suggestions that in due time will turn into convictions and blossom into actions.

These modern incarnations of the Christ are not perfect. They are neither angels from heaven, nor are they often saints ready for heaven. They are flesh and blood—flesh with its feebleness, and blood with its taint. They aim well, but often miss the mark. They often speak when they should be silent, and are sometimes silent when they might speak. They covet and crave self-control, but now and then the sceptre will drop from their tired hands. Their faces, upturned to God, shine occasionally with the glow of

heroic purpose and of joyful hope. But very often discouragement draws deep furrows across their brows, and they sigh as they say: "Shall I never worthily represent Thee, O Lord?" And yet the root is sound, the aim true. Perfect illustrations of the perfect Christ they cannot be—they do become reminders of Him by suggesting the perfection which they feebly imitate. They awaken within others the ideal. The fragment of a perfect arch suggests the rest, and while you see but a small segment in your soul at once sweeps the perfect image. And you forget the fragment as your soul delights in the faultless arch which it suggested. That is something for a trembling soul to do.

One might fancy that to be such an incarnation of the lovely and noble elements in character would be a guarantee of popularity among men. And our poor human nature covets goodness because it would win popular favor. And the very motive defeats our aim. The fact is that the truest representations of the Christ-life are likely to be the least popular. After death people praise them. In life many appreciate them, but if they are faithful to their mission, they must often irritate (through no fault of their own) those against whose faults and follies they protest. We do not see even the apparently innocent things of this life alike. Souls who measure time by eternity are likely to underrate things of time as looked at by those who are blind to the eternal kingdom.

Women who suffer in silence and look into the gate of pearl with hope, or judge their own lives by the standard of the great white throne, will often seem "foolish" to husbands, who, in full bodily vigor and under pressure of wordly business, forget the grave, and the throne, and the Judge.

In this incarnation is the highest teaching power. Learn a lesson from the artist of the sun. The photographer does not dissect his subject. He needs no knowledge of anatomy to secure a transfer of the person to the negative. His process is simple. The position is taken, the negative is exposed, the veil is lifted, the sun is given free play, and the work is over.

Being is teaching. Life left to itself talks in tones and gait and looks. And it finds words, too—the right words—not always words of the latest fashion, for there is a fashion in words, but words full of a spirit. Life is eloquent with deeds. It is and it does. It does because it is. It does because it *must* do. Its awkwardness is grace. Its silence is music. Its homespun ways are finer than tapestry of kings. Its course grammar is rich rhetoric. Its broken speech is eloquence. So if I would teach men I would let loose a life on them. Life is demonstration. You have no reply against a wise, gracious, loving spirit. You cannot answer conduct with argument. Words against example are snowflakes on a blast furnace. A person full of REALITY is invincible and irresistible.

The teacher teaches by what he is. The parent rules by what he is. The Christian conquers by what he is. It is personal force, with few syllables and articulation that carries everything before it. Give me men. Give me women. I can then look out for incidentals—scholarship, organization,

plans, machinery. The curricula of the schools need to insert the word "Life" or the word "Being" or the words "Personal character" all through their details. To be—not to know; to know that one may be; to know that one may aid others to be—these are the legitimate aims of the school. Teachers like Arnold are needed; teachers like Mary Lynn—"whom," as Steele said of Lady Hastings, "to love is a liberal education."

Success in all lives of effort depends entirely upon the soul-life within. The body, vigorous and beautiful, shall grow weak and fade away. The soul is all. It is all for the life eternal. It is about all for the life temporal. Circumstances are of little importance. Character is everything. Your homes may be plain—very plain; for you may be very poor. Your associations may necessarily be with plain people—very plain people. You may not be able to avoid it without a bit of cruel pride. You may be compelled to keep out of the society you prefer. You may know that you are in every essential thing superior to the people who snub you, and yet you may be forced to endure it.

Young friends: The people may this day be grovelling in ignorance and uncomliness, ignored by society, and with no aspirations, who, twenty years from now, may be brilliant with diamonds, rolling in wealth, and spreading themselves in palaces. Then you, now vastly the superiors of these people, may be poor as poverty, and your children may be found asking employment in the kitchens or shops or fields of these very people. Yes, that would be a bitter portion. But people have tasted just that portion. There are those who now seem least likely of all others to suffer all this who will nevertheless know the truth of my prophecy.

When those days come it will be something to be able to have the wit and taste, the sense and sagacity of the best souls that ever gave good cheer to a household, or made a neighbor glad. It will be something to be able to put into one's little parlor or kitchen all that was most worth in a French salon or a London drawing-room. It will be something to be in those days all that is best and bravest in history; to have the aroma of the king's garden even when you toil in the king's galley; to have the royal air in your gait and bearing that will make people wonder in whose palace you were reared. It will be something to feel the life-particles of old Homer, or of Zenobia, working through your blood; to know that if Plato, or Melancthon, or Bryant, or Arnold wanted companionship with earth again, they would find your soul a fitting avenue and resting place; to know beyond a peradventure that He dwells within who said, "Lo, I am with you always," and that because of Him all that He has and is you have and are because of His indwelling. Such consciousness will give dignity in poverty, command reverent respect in humiliations; enable you to impart grace when you have no gold to give; and win friends from visible and unseen realms of being.

When Raphael was asked how he painted such marvellous pictures, he replied: "I dream dreams, and I see visions. Then I paint my dreams and visions. And it often seems to me as I paint as if the spirit of my mother

were hovering over me." There is nothing in this that savors of the sensual and silly "spiritism" of our age—the "spiritism" that has commerce with the deceivers and the deceived in the body and out of it—against which God's Word warns us; but it is a high and holy and unsyllabled communion between kindred souls who belong to the true spiritual kingdom of God, and who can see out of personal consciousness "Christ liveth in me."

See the devout Fra Angelico in the Convent of St. Mark's, in Florence—from early youth to old age—dreaming and praying, and loving and painting; bending before his canvass in prayer, brush in hand, soul in heaven, until the faces that peered out from the canvass seemed like visitants from the Celestial realm. All holy ministrants served him, and he was an incarnation of saintliness. Let us, therefore, seek true standards from the full and resplendent history of the past. Let us select them in the line of our natural endowment and of our greatest need. Let us fix eager gaze on their lives and characters. Let us enrich our own ideal with the best qualities of these best characters. Let us welcome Christ into our bodies as into a temple, that His grace and power may be made known to men. Then, remembering that dreams are dead things till they grow into deeds—let us turn aspiration into action, our longings into life—and thus incarnate for this age the beauty and truth and heroism of all past ages.

OBEDIENCE TO CHRIST.

It is very beautiful to see how human *hopes* are spellbound by grace. These winged things were wont to flutter no higher than the tainted atmosphere of this poor world; but now they find stronger pinions and soar aloft to things not seen as yet, eternal in the heavens. The man's *fears*, too, all nestled in the ruins of his sinful joys, or were aroused by the voices of his fellow men, but now, ennobled by grace, they ascend to another sphere, and cover their faces with their wings before the throne of God. The man fears to grieve the Holy Spirit, to offend against the Father's love, to do anything which would dishonor the Saviour. His *memory* now retains the precious things of divine truth, which once it rejected for the trifles of time, and his *powers of meditation* and consideration keep within the circle of truth and holiness, finding green pastures there. The same enthralment is cast over the Christian man's *desires and aspirations*. He has flung away his old ambitions and aspires to nobler things. He longs for heavenly blessings. His wishes and desires fly to Christ as doves to their windows. His affection, which is no longer set upon things of earth, but on things above, draws upward his desires. He pines for holiness, for usefulness, for the glory of God. His own glory he discards, and is willing to be of no repute so long as he may make the name of Jesus famous among the sons of men. I would to God that this sacred vassalage would be more fully felt by every motion of the mind, so that no desire would dare to wander beyond bounds even for a moment.—C. H. Spurgeon.

IS THERE PROBATION AFTER DEATH?

By Prof. Samuel Ives Curtiss, D.D. (Cong'l), of Chicago Theological Seminary.

For we must all appear before the judgment seat of Christ; that every one may receive the things done in the body, according to that he hath done, whether it be good or bad.—II. Cor. v., 10.

For there is no respect of persons with God. For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law.—Rom. ii., 11, 12.

And beside all this, between us and you, there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.—Luke xvi., 26.

Then said one unto him, Lord, are there few that be saved? And he said unto them, strive to enter in at the strait gate; for many, I say unto you, will seek to enter in and shall not be able.—Luke xiii., 23, 24.

Is there a probation after death? Momentous question! Is it safe for me to leave my preparation for a future life until after death? Question of questions!

Here is no room for trifling, for speculation, for human opinions. None who have visited those eternal shores have come back to us. To human science those regions are untrodden, unknown. There is but one recourse in this vexed problem, it is unto Him who has revealed salvation. Here human wisdom is folly. "Lord, unto whom shall we go? Thou hast the words of eternal life." If we err in all things else, let us not err in this question of our soul's concerns, let us make our calling and election sure.

I do not wish to undertake this subject in any controversial spirit. Its issues are so vast, that the human spirit is bowed before them. I should be glad, with an unutterable gladness, if it could be demonstrated with absolute clearness, that those who are thought to have no opportunity of repentance here would have one in another life, but if there is even the least probability that there will not be such a probation, I should consider myself cruel, if I were to hold out the expectation of "eternal hope."

Is there, then, a probation after death? Before we ask what is the testimony of the New Testament, I remark:

I. The doctrine of an everlasting punishment is taught by writers preceding and immediately following the composition of the New Testament Scriptures.

I do not rely upon the quotations which I shall make in proof of the doctrine that there is no probation after death, for if Christ teaches something different from that which we find in the Old Testament, in the early Jewish literature, and the oldest Church Fathers, we are to follow His words; but if we find that the orthodox teaching of His age was that of everlasting punishment, then we shall look with the utmost eagerness to see if He contradicts that doctrine, for, with the views which the men of His time had, it was necessary that He should contradict it if He would not have it believed.

Now this testimony in regard to a belief in everlasting punishment long before and during the first one hundred and fifty years after His advent is fourfold:

TESTIMONY OF THE OLD TESTAMENT.

The first witness is the Old Testament. I cite only two texts. I am aware that a man famous for his rhetorical power, who preaches in Westminster Abbey, has disputed the right to use these passages, but he does so against the almost unanimous authority of the best English and German scholars, whether orthodox, liberal, or rationalistic; men who have tried to get the true sense of the passages without regard to any theory which they may wish to establish.

The first text is Is. lxvi., 24: "And they shall go forth and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched." Gesenius, Delitzsch, Cheyne—rationalist, conservative and liberal—agree that the punishment spoken of here is endless. Cheyne, in response to the question, whether God annihilates the wicked or afflicts the guilty until they are purified thereby, after quoting Is. xxiv., 10, as a parallel passage, says: "The everlastingness spoken of is absolute and without qualification."

The second text is Dan. xii., 2: "And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt." On this passage the expositors are substantially agreed that it harmonizes with the one just cited. I merely quote the interpretation of two rationalists, whose only desire is to give the grammatical meaning of the text. Hitzig says: "They arise for judgment (John v., 29), they awake for the punishment of eternal fire" (Cf. Is. lxvi., 24, with Rev. xx., 15, 14);" and Lengerke remarks: "The wicked will arise to a misery that has no end."

The pre-Christian testimony to this doctrine is not supported by a rope of sand, but we have evidence, to quote the language of one of the commentators, that this mode of representation had become proverbial.

TESTIMONY OF THE PRE-CHRISTIAN JEWISH LITERATURE.

The second witness to this belief in everlasting punishment is the pre-Christian Jewish literature. The author of the Book of Judith, which was composed in the second century, B. C., xvi., 17, writes: "The Lord Almighty will punish them in the day of judgment, putting fire and worms into their flesh; and they shall wail with pain forever." And the author of the Book of Enoch, writing about one hundred years B. C., says, chapter x., 12, 13: "Bind them fast under the hills of the earth for seventy generations, until the day of their judgment and their completion, until the last judgment is held for all eternity. In those days they will carry them to the fiery abyss. They will be shut in prison and torture for all eternity." Again, he says, xxxviii., 3: "It would have been better for the sinners if they had never been born, and that when the secrets of the righteous shall be revealed the sinners

shall be judged and the godless shall be driven away from the face of the righteous and the elect."

Our third witness is Josephus, who was born about the year forty. He testifies that the Pharisees held this doctrine of everlasting punishment. The following is his language (Antiq. xviii., 1, 3): [The Pharisees] "also believe that souls have an immortal vigor in them, and that under the earth there will be rewards or punishment, according as they have lived virtuously or viciously in this life; and the latter are to be detained in an everlasting prison." (Cf. Bell. jud. ii., 8, 14.)

TESTIMONY OF THE EARLY FATHERS.

The fourth witness is in the concurrent testimony of the early Fathers before Origen. So far as they have left any opinion on the subject, they all taught that the punishment of the wicked would be everlasting.

1. Barnabas writes (Ep. xx.) in the first quarter of the second century: "But the way of darkness * * * is the way of eternal death with punishment, in which are the things that destroy the souls of men: idolatry, overconfidence, arrogance of power, hypocrisy, double-heartedness, adultery, murder, * * * avarice, want of the fear of God. It is well, therefore, that he who has learned the judgments of the Lord, as many as have been written, should walk in them, For he who keepeth these shall be glorified in the kingdom of God; but he who choseth other things shall be destroyed with his works."

2. Justin Martyr, who wrote about the year 146 A. D., Apol. i., 8, says that "the wicked will undergo everlasting punishment; and not only, as Plato said, for a period of a thousand years."

In another place (Apol. i., 12), he says: "It is alike impossible for the wicked, the covetous, the conspirator, and for the virtuous to escape the notice of God, and that each man goes to everlasting punishment according to the value of his actions. For if all men knew this, no one would choose wickedness even for a little, knowing that he goes to the everlasting punishment of fire."

3. Irenæus, who was born about the year 125, writes: "Each class [of souls] receives a habitation such as it has deserved even before the judgment. * * * Now good things are eternal and without end with God, and, therefore, the loss of these is also eternal and never ending."

4. The book of Hermas (Similitude iv.), written about the middle of the second century, contains the following: "But the heathen and sinners, like the withered trees which you saw, * * * shall be burned as wood, * * * because their actions were evil during their lives. For the sinners shall be consumed because they sinned and did not repent, and the heathen shall be burned because they knew not Him who created them."

5. Hippolytus, who was born in the second half of the second century, speaking about the eternity of future punishment after the judgment, says: "And the fire which is unquenchable and without end awaits [the wicked.]

* * * No death will deliver them from punishment; no voice of interceding friends will profit them."

6. And Minucius Felix, who wrote in the latter part of the second century, adopts the same opinion as to the endlessness of future punishment when he affirms: "Nor is there either measure or termination to these torments. * * * They who know not God are deservedly tormented as impious, as unrighteous persons."

Here, then, are Isaiah, Daniel, the pre-Christian Jewish writers, Josephus, and the early Christian Fathers, so far as they have left recorded utterances, testifying to the endlessness of future punishment.

Do Christ and the inspired Apostles controvert this view, or do they agree with it? In the midst of this uniform and impressive testimony does the New Testament unequivocally raise the banner of future probation, so that every eye can see it, and so that all can read in its broad folds, "Eternal hope?"

Can we call Him compassionate, can we call Him true, if He has left the world under this pall for eighteen hundred years, this "dread of something after death," when those who chose might have been allowed to eat, drink, and be merry, without fear of the future?

I see no such standard raised by our Saviour, except as I behold Him hanging on the tree and crying: "Look unto me, and be ye saved, all the ends of the earth." (Is. xlv., 22.) I affirm, therefore,

II. The New Testament itself teaches that future punishment is everlasting.

It takes up the refrain which we first caught in Isaiah, and whose mournful echoes struck our ears in Jewish literature, and we hear our Lord declaring in solemn accents (Mark ix., 45): "If thy foot offend thee [*i. e.*, cause thee to stumble, Rev. ver.] cut it off; it is better for thee to enter halt into life, than having two feet to be cast into the fire that never shall be quenched;" and in the forty-eighth verse, speaking of the eye, He uses similar words, and adds, as in Isaiah, "Where their worm dieth not and the fire is not quenched." Before Christ, John had used the same language in his summons to repentance, declaring that Jesus should thoroughly purge His floor, and gather His wheat into the garner, but the chaff He would burn with unquenchable fire (Matt. iii., 5). These passages in themselves indicate everlasting punishment, since it is not only said that the worm never dies, but that "their worm never dies."

We are not, however, merely left to these texts. Our Lord has spoken elsewhere very fully with regard to the fact, and the duration of future punishment. It has been objected by some that the word *aiònios*, which He used to express the duration of that punishment, is indefinite, and a certain high dignitary of the English Church, in the heat of controversy, which he entered, as he confesses, before he had buckled on the strongest armor, says: "*There is no authority whatever for rendering anónios everlasting.*"

No authority! Have the most famous New Testament scholars in Ger-

many nothing to say on this subject? Is Meyer, who spent his life in the study of the New Testament, and whose commentary is almost a classic in Germany, no authority on this question? Yet Meyer says with regard to Matt. xxv., 46: "These shall go away into everlasting punishment, but the righteous into life eternal." "The absolute idea of eternity in respect to the punishments of hell * * * stands here exegetically immovable through the contrast with eternal life."

Is the reigning prince of New Testament scholars, Prof. Weiss, of Berlin, a man of rather liberal tendencies, no authority? But he says with regard to the same passage: "The eternity of the hell punishment * * * is the necessary correlative of the representation that the decision in the Messianic judgment is a final one." Again he remarks: "Their lot is destruction, which consists in death, which forms the counterpart to eternal life, which, therefore, can never be removed." (Rom. vi., 21, 23; cf. II. Cor. ii., 15, 16; Rom. viii., 13.)

But aside from these opinions, which represent the highest scholarship on the subject, there is the fact that from the usage of the language *aiónios* would express the idea to every Jew in this connection of an everlasting punishment.

USE OF THE WORD AIÓNIOS.

We have, besides, the word *aiónios* used in a verse which teaches everlasting punishment, for we read in Mark iii., 29, that "he that blasphemeth against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation," where the word *aiónios* cannot be interpreted to mean anything else, since if the blasphemer against the Holy Ghost is never forgiven, his punishment must be everlasting.

Let us turn now to one of the most majestic spectacles in the whole New Testament, where our Lord describes the final judgment (Matt. xxv., 31–46). Before Him are gathered all nations, and then He separates them. To those on His right hand He says: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." But to those on the left hand He says: "Depart ye cursed into everlasting fire, prepared for the devil and his angels." Is there "eternal hope" for those who are cursed by Him who died to save a lost world (John iii., 17), and who on the cross prayed for His murderers (Luke xxiii., 34), "Father, forgive them, for they know not what they do?" Is there "eternal hope" for those who are banished to the society of the devil and his angels? Is there hope of final salvation and restoration for those who are thus handed over to the arch enemy of mankind? Well might Dante place over the portals of his Inferno: "Abandon hope all ye who enter here." There is hope for those who are thus banished when there is hope for Satan himself. But if there be no hope for Judas, into whom Satan entered, of whom it is written: "It had been good for that man if he had not been born" (Matt. xxvi., 24)—if there is never forgiveness for him who blasphemes against the Holy Ghost (Mark iii., 29)—what shall be said of the fate of that chief of malignant spirits

but that his punishment is endless? And here again the word *aiônios* is used. But if the righteous go into everlasting life (*aiônios*, Matt. xxv., 46), and if everlasting fire (*aiônios*, Matt. xxv., 46) is prepared for the devil and his angels, then we must give the same element of endlessness to the punishment of the wicked when we read, these shall go away into everlasting punishment (Matt. xxv., 46). Indeed, any other interpretation would make this most solemn of all scenes which the world is to witness a mockery; and this most awful sentence, which human ears shall ever hear, a trifling and dishonest use of language on the part of Him whose name and essence are truth.

I see no escape, then, from this conclusion, that the New Testament clearly teaches the doctrine of everlasting punishment. For we have, as we have seen, a doctrine as to the endlessness of punishment first uttered by Isaiah, repeated by Daniel, re-echoed in Jewish literature, reaffirmed by Christ and His Apostles, and handed down by the earliest Fathers. The evidence seems to me to be absolutely overwhelming. And to give any other interpretation to the language of our Lord is to make Him a trifler on the most solemn subject that can concern us. Indeed, the objections which have been raised to the doctrine are purely speculative and philosophical, and would not otherwise have been urged.

Having now, as it seems to me, fully established the proposition that according to the testimony of the New Testament, as interpreted by history and a fair exegesis, future punishment is endless, I proceed to my final proposition:

III. The new testament does not teach that there is probation after death.

Before I adduce the evidence in support of this proposition it should be clearly understood that the doctrine of everlasting punishment does not in itself exclude the hypothesis of a probation after death before the final judgment. The day of judgment, according to the teaching of Scripture, is to occur after the end of this age or world. Within this period many Protestant German divines, who unflinchingly hold the doctrine of everlasting punishment, consider that there may be an opportunity for repentance. The soul in Hades is regarded like the prisoner in jail, awaiting the final trial of his case before he receives the sentence of release or is immured in the walls of a dungeon.

The doctrine of an intermediate state in Hades is found in Jewish writers and the early Fathers. It is not definitely taught in the New Testament, although it seems to be alluded to especially in the parable of the rich man and Lazarus, and in one passage in first Peter.

While the Jews and the early Church Fathers held the doctrine that the righteous and the wicked both passed to Hades after death, yet they conceived that the righteous were in a state of blessedness called Abraham's bosom, or Paradise, and that the wicked were in a state of misery. These two abodes were represented by Hippolytus, who was born in the second

century, and who evidently had in mind the parable of the rich man and Lazarus, as separated by a deep and vast abyss, so that the righteous in their sympathy could not think to pass it, nor any of the unrighteous dare to cross it. According to the testimony of one of the latest writers on Jewish theology, who has carefully studied the Talmud, the Jews held that there was no crossing from one abode to the other, and it was only in the later period of the Kabbala that they maintained that there was only a hand-breadth between the seats of the righteous and the wicked. Canon Farrar, in his very superficial book on the subject of future probation, has adduced arguments from the later Jewish literature, and has, therefore, reached utterly false conclusions as to the original teachings of the Jews.

None of the early Fathers, before Origen, so far as I am aware, except Clement, of Alexandria, teach that there is any opportunity for the finally impenitent to repent in Hades. At a later period, Augustine represents that imperfect Christians are purified by their sufferings before entering into blessedness, and thus he lays the foundation for the Roman Catholic doctrine of purgatory, but he repeatedly warns baptized persons not to presume that they will be saved if they continue in sin, but to repent of their evil ways.

PASSAGES QUOTED IN PROOF OF PROBATION AFTER DEATH.

Those German theologians who hold that there may be a probation between death and the final judgment do so generally on the basis of three or four passages. The best exegetes, like Delitzsch, confess, however, that the Biblical foundation for such a doctrine is very weak. Four passages may be quoted: The first is Matt. xii., 32, "And whosoever speaketh a word against the Son of Man it shall be forgiven him; but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, neither in the world to come." But this passage cannot be quoted in proof of a doctrine, since its evident purpose is to teach that there is no forgiveness for blasphemy against the Holy Ghost. That this was the teaching of our Lord appears from Mark iii., 29, where we have the same thought expressed in different words: "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." We see from this latter passage that Matthew is only using a different form of expression to convey the same thought. Matthew spoke as a Hebrew, Mark like a Roman. The passage is of the same sort, as where Hezekiah says to God: "For Thou hast cast all my sins behind Thy back" (Is. xxxviii., 17), or as where Micah writes: "Thou wilt cast all their sins into the depths of the sea" (Micah vii., 19). Both these passages simply teach the completeness of God's forgiveness, and it would be as legitimate to argue from the first that God has a body, as to infer the doctrine of future probation from the passage in Matthew.

Another proof-text which is relied on is in II. Tim. i., 16-18, where Paul says: "The Lord give mercy unto the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chain; but when he was in Rome, he sought me out very diligently, and found me (the Lord grant unto him

that he may find mercy of the Lord in that day); and in iv., 19, he writes: "Salute Prisca and Aquila, and the house of Onesiphorus." From this, two things are inferred: first, that Onesiphorus was dead when the Apostle wrote; and second, that although he was dead, Paul prayed that he might find mercy in the day of judgment. A doctrine is certainly hard pushed for proof-texts that has to appeal to such a passage. It is a sufficient explanation to suppose that Paul might have known that Onesiphorus was away from home when he wrote, just as Stephanas seems to have been with Paul when, in writing to the Corinthians (I. Co. xvi., 15), he says: "I beseech you, brethren (ye know the house of Stephanas, that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of the saints)," and then remarks (ver. 17): "I am glad of the coming of Stephanas."

The passages which are most relied on as proving that there will be an opportunity of repentance after death are the two in the first epistle of Peter. He writes (iii., 18-20, Rev. ver.): "Because Christ also suffered for sins once, the righteous for the unrighteous, that He might bring us to God; being put to death in the flesh, but quickened in the spirit, in which He went and preached unto the spirits in prison, which aforetime were disobedient when the long suffering of God waited in the days of Noah while the ark was preparing." The plain and obvious sense of this passage, which may not, however, be the true meaning, is that Christ at some time after His death on the cross, and before he appeared as the risen Saviour, went as a herald to the abode of the antediluvians in Hades. This interpretation, as I remark, is a mere supposition, which, on the whole, meets with the most favor. What He heralded we do not know. It is not said or implied here that he preached the Gospel, or that there were any conversions. Indeed, we have no right to infer any such thing. We read in the second epistle (ii., 5) that Noah was a herald of righteousness, but we must conclude that none repented, since all except himself and family were destroyed.

The other passage in I. Peter iv., 6 (Rev. ver.), is usually connected with the one about preaching to the spirits in prison. It reads: "For unto this end was the Gospel preached even to the dead, that they might be judged according to men in the flesh, but live according to God in the spirit." But I doubt very much about the propriety of connecting this verse with the one in the third chapter, for the Apostle uses an entirely different phraseology. In the passage we have just read he speaks of the dead instead of the spirits in prison, and of evangelizing instead of heralding, and he makes no reference to the antediluvians. To my mind the connection naturally points to an entirely different class of persons. Peter, in the first verse of the fourth chapter, says: "Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind; for he that hath suffered in the flesh [*i. e.*, unto death] hath ceased from sin; that ye should no longer live the rest of your time in the flesh to the lusts of men, but to the will of God." The exhortation here seems to be that as Christ suffered in the flesh even unto death so they are to be ready to suffer rather than yield to the corrupt desires of

men. And then to encourage them to endure unto martyrdom, if need be, he cites in the sixth verse an example for their encouragement: "For unto this end was the Gospel preached unto the dead [that is, those who have suffered martyrdom], that they might be judged according to the will of men in the flesh, but live according to God in the spirit." That is, though their conversion through preaching might lead to the death of their bodies, they would enjoy the true life of which Christ speaks, when he says (Matt. xvi., 25): "Whosoever will lose his life for My sake shall find it."

This interpretation presents no grammatical difficulty, and is best adapted to the connection, for we read in the same chapter words which seem to imply that Peter thought they were to pass through a great prosecution, for he says in the same chapter (verses 12 and 13): "Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you; but insomuch as ye are partakers of Christ's sufferings rejoice, that at the revelation of His glory also ye may rejoice with exceeding joy." This agrees, too, with verses 18 and 19, which are entirely foreign to the idea of probation after death (Rev. ver.): "And if the righteous is scarcely saved, where shall the ungodly and sinner appear? Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator." It will be seen that from the beginning to the end of the chapter the explanation indicated is entirely consistent with its teachings and representations, while if we connect the verse with the one in the preceding chapter the connection is forced and unnatural. And yet, if this connection could be demonstrated as the most probable one, it would by no means follow that any of the dead who heard the Gospel preached repented, much less that the Gospel will ever be preached again.

Is such a will-o'-the-wisp a sufficient light to guide one to the tremendous conclusion that there will be a probation after death? Be assured, dear friends, that such light comes from the pit rather than from the Word of God. The real application of the doctrine, although taught by many excellent men, is the desperate effort of the soul to cry peace! peace! when there is no peace. It is the proud attempt of scholarship to peer into mysteries that have not been revealed, in the desire to evolve a new theology.

SCRIPTURE PROOFS THAT THERE IS NO PROBATION AFTER DEATH.

Since the four passages which have been quoted are the strongest that can be adduced for a probation after death, I might close the discussion of this subject, and consider it proved that the New Testament affords no evidence of a probation after death, but it is profitable that we should consider those texts which definitely exclude the idea of a future probation, and I remark:

1. The Jews evidently thought that eternal life was to be secured by their actions in this life. A young man is represented by Matthew (xix., 16) as coming to Christ and saying: "Good Master, what good thing shall I do that I may have eternal life?" So, too, a lawyer, mentioned by Luke, asks: "Master, what shall I do to inherit eternal life?" Christ answers his question

by asking one: "What is written in the law?" The lawyer replies: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." Christ then says, "This do and thou shalt live." Still the lawyer feels that the standard is too high for him, and asks, "Who is my neighbor?" and then follows the parable of the Good Samaritan. Evidently in the minds of these persons probation turned on the acts committed in this life. But we may advance farther than this.

2. It is definitely stated that some sins in this life decide one's destiny forever. (1) Such is blasphemy against the Holy Ghost, which may have consisted in attributing Christ's miraculous power to the co-working of evil spirits. The probation of the person guilty of this sin was closed even before death (Mark iii., 29). (2) Persons of notoriously bad character in this life are not admitted to heaven. Paul writes to the Corinthians (I. Cor. vi., 9-10): "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God." This is indeed a black list, but a little inspection shows that it is a sweeping one. John in the Revelation (xxi., 8) includes essentially the same class, when he says: "But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars shall have their part in the lake which burneth with fire and brimstone." In the first passage read it is stated that the characters named shall not inherit the kingdom of God, and here the reference is to the place of punishment after the final judgment which has been described in the preceding chapter, where it is said (xx., 12) that the dead were judged out of those things which were written in the books according to their works. But not only do great sins, committed in this life, decide the condition of the impenitent, but also those of lesser magnitude. It is recorded in Jude (ver. 7) of Sodom and Gomorrah that they suffer the vengeance of eternal fire. After reading in Genesis (xix., 4-11) the account of their abominable wickedness we cannot wonder at this heavy sentence for the deeds of this life. But what shall we say to that which we read in Matthew (x., 14-15), where Christ was giving His commission to the twelve disciples when they were first going out to preach? He says: "And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city shake off the dust of your feet. Verily I say unto you it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city."

Do you understand the astounding character of this utterance? It is that people, who were doubtless good moral Jews, who refused to hear the disciples, not only forever forfeited their hope of eternal life before death, but that they were to receive a worse doom than that of Sodom and Gomorrah.

3. But we are borne on beyond a mere rejection of Christ's messengers,

for God's law is very broad. We stand once more at that tremendous assize, and hear the stern Judge pronouncing sentence. On what grounds does He say: "Depart ye cursed into everlasting fire prepared for the devil and his angels?" Simply on that of neglect: "I was an hungered and ye gave Me no meat; I was thirsty and ye gave Me no drink," and so on until He says: "Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to Me." Evidently their dreadful doom is for neglect of opportunities of doing good to Christ's suffering disciples in this life.

4. We cannot stop even here. Men have no opportunity for repentance after death who are ashamed of Christ in this life, for He Himself declares (Mark viii., 38): "Whosoever therefore shall be ashamed of Me," etc.

5. Does a man love riches more than Christ? Is he unwilling to be a genuine Christian lest there should be some barrier in the way of his making money, then let him hear the words of Christ after the rich young man had visited Him, whom beholding He loved: "How hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel," etc.

6. But if these cases are not sufficient to destroy all hope of a future probation, there is a principle stated by Christ which divides the human family into two great classes—those who are believers and those who are not. Christ distinctly states (John iii., 17) that God did not send His Son into the world to condemn the world; "but that the world, through Him, might be saved," and yet He conditions that salvation on faith in Him, and declares that without that faith a man is condemned even in this life, for (18): "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God," and He adds (36): "He that believeth not the Son shall not see life, but the wrath of God abideth on him."

There can be no doubt therefore that for every one who has ever heard the Gospel: "Now is the accepted time, now is the day of salvation" (II. Cor. vi., 2; Heb. iv., 1-2). But how about the heathen, and those who have never heard the Gospel? I think if our Lord were here He would rebuke us for asking such a question, as He did the man who inquired, "Lord, are there few that be saved?" He would doubtless answer us as He did him: "Strive to enter in at the strait gate." But since some will ask this question we must answer it. Indeed, we have substantially answered it in the passages that have been cited. But Paul has discussed the subject with great clearness in the first chapters of Romans, and has shown that inasmuch as the heathen have the light of nature, and God's law is written in their hearts, they are without excuse (Rom. i., 20), and he clearly declares (Rom. ii., 12) that, "as many as have sinned without law shall also perish without law, and as many as have sinned in the law shall be judged by the law." It is useless for us to speculate on this question beyond the express declarations of God's Holy Word. We have no fears as to the innocent babes who have faded like so many buds before the untimely frosts of spring. We lean on His word who loved the little ones, and who said: "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of God."

A COMMUNION DISCOURSE.

GETHSEMANE IN PROSPECT.

By B. M. Palmer, D.D., First Presbyterian Church, New Orleans, La.

Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.—St. John xii., 27.

This world is a world of grief, and its history a record of sorrow. The new born infant begins its career with a cry of distress, premonitory of all it must suffer between the cradle and the grave; and the moans we are accustomed to hear in the chamber of sickness show how hard it is to die. To many life is a large inheritance of anguish; as, for example, the martyrs, who "had trial of cruel mockings and scourgings, yea, moreover, of bonds, and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy." (Hebrews xi., 36, 37, 38.) But among these forms of suffering there rises up one before us, pre-eminent above the rest; whose style and title is, "a man of sorrows and acquainted with grief"—"His visage was so marred more than any man, and His form more than the sons of men." (Isaiah lii., 14; ibid liii., 3.) There is a pathos, a simplicity and dignity in the Scripture narrative of Christ's sufferings, such an absence of all exaggeration as is at once attractive and commanding. How pathetic the cry put into His lips by ancient prophecy! "Save Me, O God, for the waters are come in unto My soul. I sink in deep mire, where there is no standing: I am come into deep waters, were the floods overflow Me." (Psalm lxix, 1, 2.) How full of melancholy is His declaration, "Reproach hath broken My heart: and I am full of heaviness; and I looked for some to take pity, but there was none; and for comforters, but I found none." (Psalm lxix., 20.) It was in the foresight of these sufferings that the text presents Christ in this perturbation of His spirit—"Now is My soul troubled; and what shall I say? Father, save Me from this hour: but for this cause came I unto this hour." We are met to-day that we may have fellowship with Christ in His sufferings, and remember Him in His death. Let us put off the shoes from our feet, and behold the angel of the Lord in the flame of fire, in the midst of the bush. Let us with cautious and reverent hands lift the veil from those terrible sufferings which once made the rocks to rend, and broke the slumbers even of the dead.

Ah! it was not the anticipation of corporeal anguish which wrung this expression of amazement from the Master's lips. It was not the scourging; it was not the crown of thorns; it was not the burthen of His cross, as He reels beneath its weight up the steeps of Calvary; it was not the cruel spikes, nor the soldier's spear; nor the raging thirst—represented as one of the

peculiar tortures of this mode of death—that wrenched from His lips this mournful complaint. There have been martyrs who have suffered superior tortures even to these—martyrs who have been broken upon the wheel, whose limbs have been torn from their very sockets—martyrs who have been dislocated in every joint upon the rack—martyrs who have mounted to heaven in a chariot of fire—who yet have borne the extreme of physical anguish, not only with composure, but with a holy joy, counting it their glory that they were accounted thus worthy to suffer for Christ. And shall the Perfect Man, in the foresight merely of physical sufferings, lose His equipoise? Shall He exhibit, in the foresight only of physical pain, less fortitude than many have shown who have been strengthened with His strength, and, without a murmur, have gone up with their testimony and laid it before the throne above? No, my hearers, we must pass by the physical torture; we must go down into the darkness of our Lord's spiritual anguish—"Now is My *soul* troubled." He is anticipating the hour when, in the language of the twenty-second Psalm, He exclaims, "I am poured out like water and My bones are out of joint: My heart is like wax; it is melted in the midst of My bowels." It will be profitable for us, as the theme of our meditations this morning, to ascertain what are the elements of the Lord's amazement of soul here so pathetically described—"Now is My soul troubled; and what shall I say?"

I. I MENTION, AS THE FIRST ELEMENT OF THE PERTURBATION OF OUR LORD, AN OVERWHELMING SENSE OF RESPONSIBILITY UNDER THE TRUST WHICH HE HAD ASSUMED. We recognize amongst ourselves those to be the most worthy of responsibility who the most feel its pressure. There are men in every age who rush into office without appreciating its solemnity—men without sensibility and without conscience, prepared to take all responsibilities upon themselves, merely perverting these to private ends; and they are always, through all history, the open scourges of their race. But the men who deserve to bear trusts in life are the men who, under the pressure of those trusts, shrink even from the honors which accompany them. Here is the physician, bending over the bed of his patient in the extremity of mortal disease: how his hand trembles as he administers the potion—filled with a sense of awe, because the issues of life and death are in that instant depending upon his skill! There is the advocate at the bar, looking upon his client pale with fear at his side: how he rises with dread, lest he should prove inadequate to the defence! How often would the Judge, seated upon the bench, lay down the spotless ermine with which he is clothed, that he may escape the severe pain which he encounters in the equal administration of the law! It is not necessary to go into these higher spheres to find illustrations of that responsibility which rests with dreadful pressure upon the soul. In our domestic circles, when we are happy amidst the endearments of home; when our little ones gather, in their frolic and in their glee, around our firesides, and we open the chambers of the heart, and let all the love flow out in the joy which they provoke: how suddenly the stern thought overshadows us,

that here, in the midst of all this pure joy, we encounter the fearful responsibility of training these young immortals, and whether we have the wisdom for it or not, are compelled to shape their destinies for the world to come. The responsibilities of life press with their heavy weight upon the human heart wherever we turn ! And, in proportion to the perfection of our nature, just in so far as our sensibilities and our affections are educated—and we are brought in equal symmetry and proportion to fulfil the functions to which we are called—do we, by reason of that very education, shrink from our trusts.

And now, what is the trust which is assumed by the Lord Jesus Christ, which in the anticipation throws its sorrow upon His heart? He stands upon the earth to represent the sinner. "He was made under the law, to redeem them that were under the law." "He hath made Him to be sin for us, who knew no sin; that we might be made the righteous of God in Him." (Galatians iv, 4, 5; II. Corinthians v., 21.) Here He stands upon the earth before His Father and before the holy angels, to represent sin in all its vileness, in all its guilt, in all its shame ; and the responsibility of that trust was enough of itself to crush any human heart into the dust. Then He stood upon this earth to represent the purity and the justice and the truth of Almighty God in their dealings with the sinner : standing here upon this platform, erected expressly for this design, that He may, in the shape of the creature, with all the attributes of the creature, represent the tremendous perfections of the great and awful God—represent the divine holiness in all its splendor, the divine justice in its inexorable demands, the divine truth as it holds fast to its solemn declaration, "The soul that sinneth, it shall die." And, mark, the Lord Jesus Christ comes, not merely to be the expounder of these divine attributes to the creature—for it is an inconceivably shallow view of the adorable Redeemer to regard Him only as a prophet, standing upon the earth with simple and cold words to expound the Deity to man—but He stands upon this mountain of sacrifice and bares His bosom to all the bolts of the Father's vengeance; kneels upon the mount of sacrifice and opens His heart, as He hears the voice of that Father exclaiming from His throne, "Awake, O sword, against My shepherd, and against the man that is My fellow; smite the shepherd and the sheep shall be scattered." (Zechariah xiii., 7.) The peculiar function of Jesus Christ upon the earth was that He should actually bear, in His mysterious person, in their full outworking and activity, all that the attributes of God could possibly express. It was not merely in language to say to us that God is just, and that God is true, and that God is holy : but it was that God might work out His justice, work out His holiness, and work out His truth, in all the deep and bitter experiences of His spirit.

Brethren, God has never revealed Himself by simple didactic exposition of his perfections. He is not satisfied with sitting upon His throne, and there, in audible voice, proclaiming to the creatures what are the perfections of his nature. His plan has been, in nature and in grace, to reveal them in their effective operation : He speaks, and it is done ; He commands, and it stands fast. As

the Creator, He put all His attributes into action; and you behold the entire Deity, in the activity and strength of His nature, by the word producing worlds. This mode of the divine exposition holds in the sphere of grace, as in the sphere of nature. When God would show His justice, His holiness, His truth, His mercy, His compassion, and His love, He does it not in language, but by deeds—by producing these energies of His own nature, and putting them into play. He sends His own Son from His own bosom, to stand upon the earth as the only Being capable of sustaining upon His person these amazing energies of the everlasting God. Oh! my brethen, what a responsibility, when Christ stands upon the earth, a spectacle, not only to man, but to the entire universe! As the angels, from the battlements of heaven, look down upon Him with feelings of amazement and of awe, they behold the only Being who could sustain the justice of God without being consumed; the only Being who can reveal, by actual suffering, the whole passionate love of the Father for the guilty and lost of our race. Under the sense of this responsibility, when the burthen rests upon Him only in the anticipation of it, He exclaims in the text, "Now is My soul troubled; and what shall I say? Father, save Me from this hour."

It may, perhaps, occur to some of you that as the Lord Jesus Christ was divine, it was easy to sustain this pressure, and, therefore, you are surprised at the amazement which He exhibits. But this responsibility was borne in His human nature. It is as man that He pours out His soul like water, and His heart is melted like wax within His bowels. For He was made of a woman, made under the law; and as made of the woman, the woman's seed, He must encounter these dread responsibilities. There is this antithesis in human experience: that trusts rise up before the eye in their solemn grandeur, and fill the soul with a holy joy in their contemplation—and yet those trusts which fill the soul with the measure of their own greatness do sometimes oppress it with fear. It is, indeed, grand to live in order that we may sustain responsibilities. It is a solemn joy to stand beneath the burdens of life, to do the great works which the Master has commissioned us to achieve. And yet there are seasons when we are so conscious of our insufficiency in ourselves, that we would gladly strip ourselves of the joy and the glory that come from trusteeship, in order to escape the responsibility which consumes us. Here, then, is the first element which I mention as entering into our Lord's amazement in the text—the overwhelming sense of responsibility, in view of the mediatorial trust which He had assumed.

II. In the second place, there was great horror of soul, in view of death as the penalty of the law. The dread of death is natural, simply because it formed no part of the constitution which God originally gave to us. Whatever belongs to our nature God makes pleasant to us. Hence sleep, the twin sister of death, its very image and reflection, steals, with its gentle influence, over the body, putting sense by sense to rest, and limb by limb; and yet we experience, in our surrender to repose, nothing but enjoyment, because, from the first, it was part of the constitution He gave to us,

that man's body should be refreshed by sleep. And so food, by which we replenish the flux and waste of these particles of the body, always comes as a source of enjoyment to us in our healthy and normal condition. It may, therefore, be accepted as a law, that whatever God ordained as part of our original constitution, He, in His wonderful goodness, makes a source of gratification. But death is horrible, because it has supervened upon that constitution. According to the testimony of the Apostle, "sin entered into the world, and death by sin"—coming in surreptitiously through sin, which opens the door for its entrance—"sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Romans v., 12.) We have no sympathy with the flippant tones in which men sometimes talk of death: affecting a hard stoicism, and looking upon it only as inevitable fate; and, because it is a doom from which none can escape, shrugging the shoulders, and speaking about it as mere destiny. Be it destiny or what you will, it never comes upon man save as the last enemy; and no man whose nature has not been dreadfully warped, can contemplate it with any other feelings than those of recoil. And yet no one of our race, perhaps, ever passed through death, encountering all that is dreadful in it as the penalty of the law. As to the Lord's people, the sting of death is taken away, and they all die with greater or less degrees of comfort and of peace. There are men who rise even to rapture; who anticipate the song which can be sung, in its highest emphasis, only in the morning of the resurrection: "Oh, death! where is thy sting? Oh, grave! where is thy victory?" "The sting of death is sin; and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ." (Corinthians xv., 55, 56, 57.) Multitudes of the redeemed, who pass through the agonies of nature's dissolution, exclaim, in the exquisite language of Adrian's ancient hymn,

"Trembling, hoping, lingering, flying,
O the pain, the bliss of dying!"

As to these, whatever be the emotions with which they depart from life, the dread and the sting and the terror and the anguish of death, as the penalty of the law, are effectually removed. Even in regard to the wicked, who die in their sins, God, in His wonderful mercy, does not allow the full terror of death, in its penal aspect, to take hold upon the conscience. Multitudes are surprised by it, never knowing the short passage through which they pass to meet the realities of another world. Others are racked by pains and disease, the very form of the disease oftentimes blunting the faculties, and rendering them incapable of exertion. And so, in one way or in another, even the wicked pass through death, and do not experience all that is terrible and dreadful in it

But what I wish you to observe, in contrast with all this, is that the Lord Jesus Christ was the only member of the human family who was born expressly of a woman to pass beneath that penalty, and to undergo death as such. He was the only member of our race who was born expressly that He might die; and who was born, not simply to die, but to die that kind of death

which the law threatens against the guilty. So that He in passing through it experienced what it is impossible that we shall ever know—all that was terrible, all that was inconceivably dreadful to the thought, in the death which He underwent. He dies under the Father's judicial displeasure, under the anathema, "The soul that sinneth, it shall die." He dies, as the substitute of sinners whom the law condemns. The cup is put into His hands by His Father's hand, and He must drink that cup even to its dregs. Therefore, nothing that is awful in death was eliminated from the experience of our blessed Lord; and nothing consoled Him but the certainty of His resurrection: "My flesh," says He, "shall rest in hope: because Thou wilt not leave My soul in hell, neither wilt Thou suffer Thine Holy One to see corruption." (Acts ii., 26, 27.) There was this horror of soul in the Lord Jesus, as He recoils from the death which the law so sternly inflicts. There was felt by Him what none of us, through His infinite grace, shall ever be allowed to know. This constitutes the second element in the amazement that is expressed in the text.

III. THERE WAS IN CHRIST A RECOIL OF SPIRIT FROM THE SINS WHICH WERE LAID UPON HIM, THE PUNISHMENT OF WHICH HE WAS CALLED TO BEAR. I am afraid many of us have superficial views of the sin-bearing of Jesus Christ, as though it were simply a fictitious reckoning of our sins to Him. The language, both of the Old Testament and the New, in reference to the sufferings of the Lord Jesus, never can be exhausted until you come to see that Jesus Christ did stand in the exact stead of His people; that, literally, He bore our sins in His own body; that our iniquities were laid upon Him, so that, by His stripes, we might be healed. He so assumed our sins as to feel the burthen of them, and all the shame and reproach and agony and anguish. All that sin can possibly effect in the consciousness of guilt entered into the experience of the Lord Jesus Christ: "He was made sin for us who knew no sin." Standing under His Father's law as a reputed sinner, the whole weight of a world's guilt lay upon His heart, and thoroughly penetrated into His experience. Thus the Lord Jesus Christ was, in His sorrow, a pre-eminent sufferer, by reason of the weight and shame and reproach of these sins as they were laid upon Him: "Reproach hath broken My heart." Therefore it was that, when they began to break the legs of those that were crucified upon Calvary, He was found already dead. The reproach that fell upon Him as He was the substitute for the guilty and the lost had broken His heart.

This gathers emphasis when you remember that Christ, as a man, was perfectly sinless; and hence there must have been an instinctive recoil from all the sin which He was called to assume. Why, my brethren, those who are in any degree sanctified upon the earth feel the pain of the sins with which they are sometimes brought in contact. These oaths which fall from the lips of profane men, as every day they tread the glory of the Blessed God, whom we love and serve, beneath their tongues—how they smite upon the Christian's ear and make him sad. Although he has no responsibility for

the sin, yet there is within him, through divine grace, an exquisite sensibility so that he cannot even come into contact with the sins of others without experiencing the recoil. When, at times, there is spread out before the eye some enormous transgression, some form of sin, in which God's law is most outrageously broken, I suppose all of us have been conscious of the soul's drawing in upon itself with a feeling of horror, which finds no language that can possibly describe its emotion. How, then, must it have been with the Perfect Man—with Him who was holy, harmless and undefiled—when the sins of all His people, in all the generations that have lived or shall yet live upon this globe until the consummation of time, were in solid bulk, laid upon Him, that He should bear them and atone for them? They are sins from which we recoil in our thought, and yet He must bear them in His own body, upon the tree, in order to a satisfactory expiation of the same. And in the anticipation of all this sin which He must really assume, you can understand some of the amazement of Christ's spirit when He exclaims, "Now is My soul troubled; and what shall I say?"

As a branch of the same thought, remember that Christ not only bore the sins, but also the sorrows of His people. "Surely," says the Prophet, "He hath borne our griefs and carried our sorrows." The two are tied together by a bond which cannot be broken. Sorrow is born of sin; and while sin remains, the sorrow must abide. Therefore, he who went down into the depths of human sin went down also into the depths of human sorrow. He, according to the language which we have already cited, "was a man of sorrows, and acquainted with grief." He knew the sorrow just exactly as it sprung out of the sin. He knew the sorrow in all its terrible connection with the sin of which it was born. He knew sorrow in the absolute essence in which that sorrow is condensed. He knew sorrow exactly in its original force, and without any of the abatements which lessen it to us. There are times in our bereavement when we say that we are *alone*. Oh! the utter desolateness of the spirit, when you come back from the graveyard where you have buried your dead, and as you walk through the chamber of your house, and your eye rests upon all the memorials of your dead! Oh, Lord! Thou knowest, and Thy suffering children understand, that desolateness of soul when, in the absence of those whom they loved, they feel that they are ALONE. But when was there ever loneliness like the loneliness of Christ? Forsaken by His disciples, rejected by the earth, cast out of Heaven, forsaken by His Father—nailed up, as it were, against the wall of the sky, between the heavens and the earth, His feet not touching the one nor His head the other—hung up, a mournful spectacle of loneliness and woe, before the gaze of the assembled universe, as though cast forth of all worlds, because He there lay under the anathema and curse of the Father—and even that Father, in whose bosom He had always lain, turning away His face, and provoking the bitter cry with which His heart was broken, "My God, my God, why hast Thou forsaken Me!" Here is loneliness of which one can speak; or, rather, it is loneliness of which one cannot speak. He bore that sorrow, as He bore

the sin that produced it; and hence the perturbation and amazement of His spirit when He said, "Now is My soul troubled; and what shall I say? Father, save Me from this hour; but for this cause came I unto this hour."

IV. YOU FIND, AS AN ELEMENT OF OUR LORD'S DISTRESS, HIS ANTICIPATION OF CONFLICT WITH THE POWERS OF DARKNESS. It was an old quarrel, long ago begun, away back in the far eternity, before the sons of God shouted for joy, or sun or moon or stars were created; when Lucifer, the son of the morning, lifted the standard of rebellion against the glorious throne, and was cast out with all his allies, and, as Jude describes it, "reserved in everlasting chains under darkness unto the judgment of the great day." Adam's fall in the Garden of Eden, under the temptation of the original adversary, was but the continuance of that quarrel. And here this earth of ours is thrown into space, and fitted up by the hand of God as the theatre upon which might be fought out to its awful conclusion the mighty battle between holiness and sin, between the powers of the adversary and the omnipotence of God. It is the significance of this earth, which gives the clue to all the interpretation of earth's history, that this globe is the theatre, the world of worlds, the erected platform where, before the whole universe, might be solved forever and for all the worlds, and for all beings in all worlds, through all the eternities that are to come, the awful problem of sin, and how the God of holiness and the God of justice shall deal with it. Satan deals with his compeers in the heavens above, when he enters into the conspiracy against the holiness and power of God there; and he deals with a being inferior to him in dignity and glory, when he whispered his temptation into the ear of our first mother and brought our guilty parents into sin. Now, he has more than his equal; now there comes out of the bosom of eternity—now, from the very arms of the adorable Trinity, springs forth the Conqueror, God's eternal Son, made of a woman, "found in fashion as a man," put here, a man, upon the earth that He might stand face to face with the devil, that He might enter hand to hand in conflict with the devil, that He might wrest from the devil his sceptre and overset his throne—wrench from him his usurped dominion, and bind him a captive in chains, and hurl him into the pit of despair, built expressly for him and for his angels. For, while it is stated in Scripture that "the wicked will be turned into hell with all the nations that forget God," God did not make hell at first for man. The fearful sentence proclaimed against the guilty in the day of judgment is, "Depart from Me, ye accursed, into everlasting fire, *prepared for the devil and his angels.*" And now, think you, that when the conflict between the serpent and the woman's seed draws to its close, our blessed Redeemer does not, in the holiness of His spirit, recoil from the direful contact? Do we not know something of the terribleness of striving with the devil? Have you no acquaintance with Satanic agency and Satanic power? Did he never, in any moment, assail you with awful blasphemies? Did he never come, at moments of surprise, and inject into your mind horrid thoughts of God and of yourself, and fill the whole screen before your eye with images of appetite and lust, to debauch the conscience

and make you utterly vile? And as we advance in the divine life, and are more conformed to the image of God, how much more dreadful become these conflicts with the adversary! And now Jesus, the pure and spotless, in His divine blessedness as Son of God, in all the purity and sinlessness of His perfect humanity, must undergo this conflict with Satan. The struggle, begun in the temptation, must be finished in Gethsemane and upon the cross. He finds that adversary gathering his hosts and marshalling them into battle: hence, in the one hundred and eighteenth Psalm, He says, "They compassed Me about like bees; they are quenched as the fire of thorns: for in the name of the Lord I will destroy them." Think you that, in the anticipation of this conflict with the powers of darkness, the Saviour could not well exclaim, "Now is My soul troubled!"

V. I mention but one element more in our Lord's perturbation. I can only name it, for there is no language in which to describe it. IT WAS THE SENSE OF THE FATHER'S WRATH—HIS ANTICIPATION OF THE SUSPENSION OF THE FATHER'S LOVE. It does seem to me that we vacate the whole atonement if the Lord Jesus Christ did not bear the penalty of the broken law—not its equivalent, nor something which, more or less, nearly approaches it. He was made a curse for us, for it is written, "Cursed is every one that hangeth on a tree." Awful mystery as it is, the Lord Jesus Christ did go down into the very bowels of the curse; He did endure the displeasure of the Father; He did bear the essence of the penalty; and He signalizes it in that cry of last distress which pours from His lips, "My God, My God, why hast Thou forsaken Me?" How mysteriously that wrath pressed upon His spirit in the very moment when the Father most loved Him! When He is engaged in the most sublime act of obedience to that Father's will, the Father must turn away His face in judicial anger and leave Him alone; for He must tread the winepress of His wrath alone, and of all the people there shall be none with Him. My hearers, it is not in this world that we shall know what the wrath of God is; and may God save you and me from ever knowing it in the world to come! It is not this side of that fearful pit where He will forever punish the wicked that we can comprehend what is implied in the word. But whatever there is in that wrath, Christ endured. Well might He, in His human nature, recoil from the prospect of that suffering, and say, in the language of the text, "Father, save Me from this hour!" Beautiful expression of the truth of our Lord's human nature, to give out the cry that calls for relief in the anticipation of suffering! "Father, save Me from this hour; but for this cause came I unto this hour."

And now, my brethren, as we gather around the table to hold fellowship with Christ in these sufferings, and to remember Him in His death, that I may not disturb your meditations at that sacred moment, let me close this discourse with just two reflections, which you may profitably revolve as you are seated at His board.

1. ALL THESE SUFFERINGS JESUS CHRIST ENDURED FOR US, AND THEY ARE THE EVIDENCES OF HIS LOVE TO US. Greater love can no man show

than that a man lay down his life for his friend. Ah! for his friend! Human love does not go beyond that pitch, to die for one's friend; but God commendeth His love to us in that "Christ died for us." He that came on the earth, the just for the unjust, and voluntarily passed beneath these woes, holds out from His cross the evidence of His love; and He asks you and me to gather around His table to-day, and to behold Him crucified in the midst of us, that we may know the greatness of that love. He spreads before us, as He spread before Thomas, His hands, and says, "Reach hither thy finger, and behold My hands, and reach hither thy hand and thrust it into My side, and know how much I have loved you." We love Him because He has loved us; and these terrible sufferings are the proof that He loved us even unto death.

2. THEN WE SEE IN THESE SUFFERINGS OF CHRIST THE AWFUL DEMERIT OF SIN. We have light thrown upon it which enables us to abhor it; and, in our abhorrence of it, to bring it to this table to-day and confess it; and then, as we lay our sins anew at the feet of Jesus, ask Him in what way we shall reciprocate His love. As we confess upon these emblems, which represent His body broken and His blood shed, He not only shows His love, but asks for an expression of our own; and if we love Him, let us tell Him that love. In our humility and penitence, with all the sense of shame which we may feel, let us pour into His secret ear the whispers of our love, as we gather around His table to-day; and then, as we rise from it, let us remember that as Christ shows His love to us through death, we are to show our love to Him through life. Because He loves us, He dies for us; and because we love Him, we live for Him; "because we thus judge, that if one died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." This is the proof of our love which Christ asks—not that we shall die, but that we shall live—live His life, and show the power of that life in the fruits of holiness which we produce.

CHRIST'S AGONY.

He knelt, the Saviour knelt and prayed,
When but His Father's eye
Looked through the lonely garden's shade,
On that dread agony;
The Lord of all above, beneath,
Was bowed with sorrow unto death.

The sun set in a fearful hour,
The stars might well grow dim,
When this mortality had power
So to o'ershadow Him!
That He who gave man's breath, might know
The very depths of human woe.

He proved them all; the doubt, the strife,
The faint, perplexing dread,
The mists that hang o'er parting life,
All gathered round His head;
And the Deliverer knelt to pray;
Yet passed it not, that cup, away.

It passed not, though the stormy wave
Had sunk beneath His tread;
It passed not, though to Him the grave
Had yielded up its dead.
But there was sent Him from on high,
A gift of strength for man to die.

Children's Service

THE PRAYER OF THE WARRIOR JEW.

By J. R. MacDuff, D.D., Glasgow, Scotland.

And Jabez was more honourable than his brethren: and his mother called his name Jabez, saying, Because I bare him with sorrow. And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested.—1 Chron. iv., 9, 10.

This is a curious history of an Israelite. It occurs in the midst of chapters full of nothing but names. It is like a flower we come upon unexpectedly, growing amid barren rocks, or a little bit of golden cloud appearing in a dull, dreary sky.

These two verses contain all that we know about Jabez. He is never again spoken of in the Bible. That streak of golden light is only seen for a moment, and then vanishes.

There is a tradition among the Jews that he was famous for his wisdom, and that he was the founder of a school of learning. I think there can be less doubt that he was one of the warriors of his age. Thus we can think of him both as a sage and a hero.

The first glimpse our text gives of this warrior Jew is when he was yet a child in his cradle.

When a little infant is born into the world, the mother is generally very, very happy. But, unlike most parents, the mother of Jabez was not thus joyful at his birth. We cannot tell why she was sad. Some suppose it was because her husband had recently died and left her a widow (as his father's name is not mentioned). Whatever the reason be, when the friends were gathered (as the custom was at the time of giving the child its name), instead of choosing a joyful one, she said, "Call him Jabez," a word which means "sorrowful." Why, you may ask, did she do so? I cannot exactly tell. Perhaps she would picture her little son growing up without a father's care and protection. The future would look very dreary to her; and she would think her dear boy as well as herself would have nothing but sorrow in their future lives; that without a stronger arm to lean upon he would only be a thought and anxiety to her. But how different did he turn out! His elder brothers were "honourable," but the text tells us he became "more honourable than they." If you ask me again, what that means, I would say he grew up to be what we call "a better man" than any of them. Her fears and sadness were groundless. He became a comfort to her and the pride of the family—an Israelite, indeed, "strong in faith, giving glory to God." This

surely teaches us that people, old and young, often make sorrows for themselves when they ought not.

Now, in speaking to you about Jabez, I would say these four things, and ask you to remember them :

I. He was an *humble* man. It is beautiful to be humble.

II. He was a *great* man. It is well to be great.

III. He was a *kind* man. It is better to be kind.

IV. He was a *good* man. It is best of all to be good.

I. He was an *humble* man. Shall I tell you how I think he was humble? He did not say, "I am a great warrior ; I am very brave, I am very powerful. No fear of me ; with this strong arm of mine, and this strong sword of mine, and this glittering spear of mine, I am sure to beat down my enemies, and make myself a great name." No ; all his trust is in God ; he looks to Him alone. Count up how often the word "Thou" occurs in Jabez's prayer : "Oh that *Thou* wouldest bless me indeed." "Oh that *Thou* wouldest enlarge my coast," "that *Thine* hand might be with me, and that *Thou* wouldest keep me from evil." It is beautiful in any one—especially was it in a great warrior—to be thus humble. It reminds me of another soldier-king of Judah, who, notwithstanding all his might, was very meek in spirit and depended solely on God for his success. "We have no might," said Jehoshaphat (though he had nearly a million of fighting men), "against this great company that cometh against us ; neither know we what to do ; but our eyes are upon Thee." (2 Chron. xx., 12.) We read, indeed, in another place that "his heart was lifted up," but it was a beautiful lifting up that. The heart is generally lifted up with pride ; but it was not so in the case of Jehoshaphat ; "He had riches and honors in abundance, and his heart was lifted up in the ways of the Lord." (2 Chron. xvii., 5, 6.)

So, too, it would seem to be with Jabez. Let us seek to be humble. God is said to "resist the proud," as He did Nebuchadnezzar and Sennacherib, and Herod and many others. Jesus, though he was the mightiest of all beings, mightier and wiser and stronger than all kings and princes and warriors and wise men together, yet how humble! He condescended to be a little, lowly manger-born Child, and to toil for His daily bread in a workshop in Nazareth. He selected humble fishermen for his companions. He even washed their dust-stained feet, and "wiped them with the towel wherewith He was girded." (John xii., 5.)

II. Jabez was a great man. I have said it is well to be great. It is well to be as great as Jabez was when he sought with his wisdom and power and bravery alike to serve Israel and the God of Israel. Many great men have done honor to their time and country in delivering the oppressed, relieving the suffering, striking off the iron fetter from the slave, writing noble books, perhaps discovering truths in science which have made the world wiser, and better and happier. Jabez lived in a very stormy and warlike age ; not in such happy, peaceful days, or in such a happy, peaceful country as ours is. It is thought that he became famous by driving out the wicked and cruel

Canaanites from the land—the savage tribes that lived along the sea-coast of Palestine. In this he obeyed the will of God, who had told Joshua to do so long before, but Joshua had not fully obeyed God's commands, and the result was that these borderers continued for hundreds of years a great trouble to Israel. They are spoken of as "thorns in their eyes and goads in their sides." Now Jabez seems to have made it his prayer that God would help him to do what his father and elder brothers had failed to do. He said, "Oh, that Thou wouldest enlarge my coast!" He desired to have the temples of Baal and Ashtaroth and Dagon laid in ashes, and the worship of the true God set up in their stead, and thus enable all the true to dwell safely under their vines and fig trees. He fought in God's strength, and gained the victory, and doubtless in the eyes of all his fellow Israelites he would be deemed a "great man."

I hope none of you will be foolish enough to think that greatness in itself will make you happy. No, you might be as powerful as Alexander and wise as Solon, and rich as Crœsus, and yet not have true, real enjoyment. God said, "I will make a trial, by giving the whole together to the son of David; and even more than the three. I will confer upon him wealth, beauty of person, vast empire, great wisdom, unbounded power. I will allow him to erect a grand palace, with terraced gardens. He shall have no end of servants, and horses and chariots. I will furnish also his mind nobly, so that he will be able to enjoy music and singing, and poetry, and to understand science, and books and all learning. The Almighty thus poured whatever could be called great into one brimming cup. As if He had said, "Here, O much favored man, take thy fill!" Or as if He had told him to take a ship and sail round the coasts of all the world, and gather into one goodly freight everything that the earth could give. He did so, and a splendid ship it was; its helm inlaid with gold; its cabins hung with Tyrian purple; its crew clad in spangled attire. So the ship weighed anchor, and set out on her wondrous cruise. She gathered for her kingly owner gems and corals from the Red Sea, perfumes from the Arabian coast, pearls from the Indian Ocean, rarest birds of lovely plumage for his gardens and aviaries, gold without stint from the mines of Ophir. When the gallant vessel returned to the old port of Joppa, and all its varied contents were carried on the backs of camels and horses to Jerusalem, you will say, "What a happy man this Solomon will be with such wondrous treasures! His royal residence will surely be like another Eden. No wonder he has so many 'singing men and singing women' in his palaces, for there can be nothing but joy and abundance there."

We know how different it was. Let us hear his own account of it. He wrote a whole book in the Bible for the purpose of teaching that these things in themselves cannot, and will not, give true happiness; that if the man who has them does not enjoy God's favor, "all is vanity and vexation of spirit." (Jer. ix., 24, 25.)

Now, do not go away and say, or imagine, that I told you you must not

be wise, you must not be great, you must not be rich. All I again aver is, that these in themselves will never make you happy. They will only be like the rainbow, which, as you see it resting on the mountain side or spanning the valley, seems a bright beautiful arc, made of gems of gold, whereas in a few minutes it has melted from sight. It is when you have your eye upon God and upon heaven you can truly say, "The gold of that land is good." (Geb. ii., 12.)

III. Jabez was a kind man. This I have said was better than to be great. He was kind, I think, among other things, in that he loved his mother. We have seen there was something "sorrowful" about his birth (that being the meaning of his name); but he grew up to be a good boy, a special comfort to her, and a pattern to his older brothers. Then, I can well believe when he was in the camp with his men he would be held in honor by them. If they were in danger, he would relieve them; if they were in battle, he would cheer them. If he was a support to his mother and kind to her, he would be kind to everybody. My dear young friends, love your parents. If they have been kind to you try to be kind to them. Think of all they have done for you: how they have watched you in your cradles, and tended you in sickness, and soothed you in pain. You will best reward them by trying, like Jabez, to be honorable and truthful. Oh may these sad and terrible words never be said of any of you when you grow bigger, "That boy, or that girl, is bringing down their parents' grey hairs in sorrow to the grave!"

IV. This brings me to the last head of the sermon. Jabez was a good man. I have said that was the best of all. How, you ask, was he good? Well, it is enough to be told one thing about him. He prayed! Oh! is it not beautiful to see this old champion of Israel on his knees before he girds his armor on? Perhaps he is close to his tent with his stalwart troops around him, as he kneels by the altar of rough stones, saying, as Moses said, "If Thy presence go not with me, carry me not hence." "Arise, O Lord, and let Thy enemies be scattered!" Yes, like a bird, with bright heavenly plumage, Jabez builds his nest on the topmost branches of the tree of God, and warbles some sweet notes, which have come down the ages to cheer and guide—aye, and to rebuke us, when we think of his lofty faith and piety as compared with our own. Let us hear him just once more, singing his song and praying his prayer. Here it is: "And Jabez called on the God of Israel, saying, Oh that Thou wouldest bless me indeed, and enlarge my coast, and that Thine hand might be with me, and that Thou wouldest keep me from evil, that it may not grieve me!" Tell me, am I not right in saying, that if it be well to be humble, and good, and great, it is better to be kind, and best to be pious?

I trust all whom I now address know what it is to fold their hands in prayer, morning and evening. God does not require long prayers. Jabez's was not a long prayer, but a very short one; a single verse contains the whole. But it was, I am sure you will say, a very earnest as well as a very beautiful prayer. He is so anxious, too, that God may give him just exactly what

would be best, and no more. He does not presume to ask for any special blessing, saying, "I wish very much for this or that." He seems afraid lest he might desire what would not be good for him, and what he would be better without. So he only prays, "Oh, that Thou wouldest bless me indeed!" Just as if he said, "I might ask, O Lord, in my poor ignorance, for what are not blessings. But Thou knowest what is really best for me. Oh, bless me with these, and then I shall be blest indeed; and even in what Thou takest away, I shall believe there is a blessing too!" And when he further requests that God would be with him and keep him from evil, he adds, "that it may not grieve me." He knew that if he sinned against God his conscience would be grieved, and he would become very unhappy. So the last words of his prayer are: "Lord, keep me from evil that it may not grieve me!"

God never denies anything to those who thus pray to Him with sincere and earnest hearts; whether it be a warrior serving Him like Jabez in the field, or a youth serving Him at school, or a little child serving Him in the nursery. Accordingly, the verse ends with the simple assurance, "And God granted Him that which he requested." We are glad to have these few words added, for we should have been curious to know if the Almighty had answered the petition of this old world saint and soldier, or whether Jabez had marched against his enemies, not really knowing whether the God of Israel was with him. But the prayer was heard. The Hearer of Prayer had said to him, as He said to another Jewish hero, "Go, for the Lord is with thee, thou mighty man of valor." Jabez got the victory over the hosts of the Canaanites; Jehovah had shielded his head in the day of battle!

My young friends, you have not foes such as Jabez had. But you have worse. The Bible tells you of spiritual enemies all around you, and of Satan, the great enemy. You can conquer them just in the same way as he conquered his. You can overcome by prayer. Hear the words of another great spiritual warrior, who, like Jabez, too, was eminently humble and great and kind and good. He turns around to you in the midst of the conflict and says, "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand * * * praying always with all prayer." (Eph. vi., 13, 18.)

May the words of Jabez sound in your ears; make them a part of your petitions as you bend to-night at your bedsides: "Oh that thou wouldest bless me indeed. Oh that thou wouldest keep me from all evil and all sin that would be sure to grieve me! I ask not to be made great. But make me humble and kind and good, for Jesus' sake!"

O beautiful example,
For youthful minds to heed!
The good we do to others
Shall never miss its meed;
The love of those whose sorrows
We lighted shall be ours,
And o'er the path we walk in
That love shall scatter flowers.

—*Bryant.*

The Pulpit Treasury

Conducted by a corps of eminent Clergymen.

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The Demands of the Hour.—The Church is beginning to wake up to the demands which the mighty changes going on around her, make upon her members—upon their personal effort, their time and their resources. But the Church is not thoroughly aroused from her slumbers. She has not yet grasped God's thought respecting her duty, nor appreciated fully the emergency. The enemy is coming in like a flood; the waves of many errors are surging over the land. To her is committed the only rod that can divide the waters and bring discomfiture upon the foe. Let that rod of Zion be stretched forth by each member and on every side, until every foe shall be converted into a friend, or lie dead upon the sea shore.

Vacation Rest.—This was needed even by the Great Teacher and His disciples, and He therefore said, "Come yourselves apart into a desert place and rest awhile." He who knows the "frame" of workers now, whether toiling with the brain or with the hands, sympathizes with their weariness and invites them to the enjoyment of scenes away from the care and clamor of life to the refreshing silence and solitudes of nature; where, in company with Himself, they may find rest.

Spiritual Fire.—When the Chinese Government wished to originate a fleet of steamships they purchased a model and set their artizans to work. Each plank, spar, rope, bolt, nut was copied, and when finished a crew was put on board. But the vessel would not move. They had forgotten to light the fire under the boiler. Thus Churches are often constructed, fashioned as near as may be, to the model shown in the New Testament; each officer in his place, and a large "crew" on board. But the Church fails to answer the purpose for which it was erected and manned. Evil does not disappear. Good is not developed. There is no spiritual motion. The "live coal from God's altar" has not lit the fires of love to God and man, and the Church is only an automaton fit for a museum, but not for its work.

Found Wanting.—In listening to a sermon on a recent Sabbath morning in one of the best appointed churches in New York, we were deeply impressed with the need of freshness of language and a knowledge of human nature in the preacher, as well as an acquaintance with Biblical truth. The pastor was absent, and a stranger occupied his place. He was handsome in person, perfect in "millinery," correct in language, faultless in gesture, but his thoughts and utterances were commonplace, his manner without sympathy, and his whole "performance" unadapted to produce the end of preaching.

Pretty Preaching.—It is said that when the celebrated Robert Hall was complimented on the grace of his diction and the beauty of his oratorical figures, he replied, "I am tormented with the desire of preaching better than I can; but I have

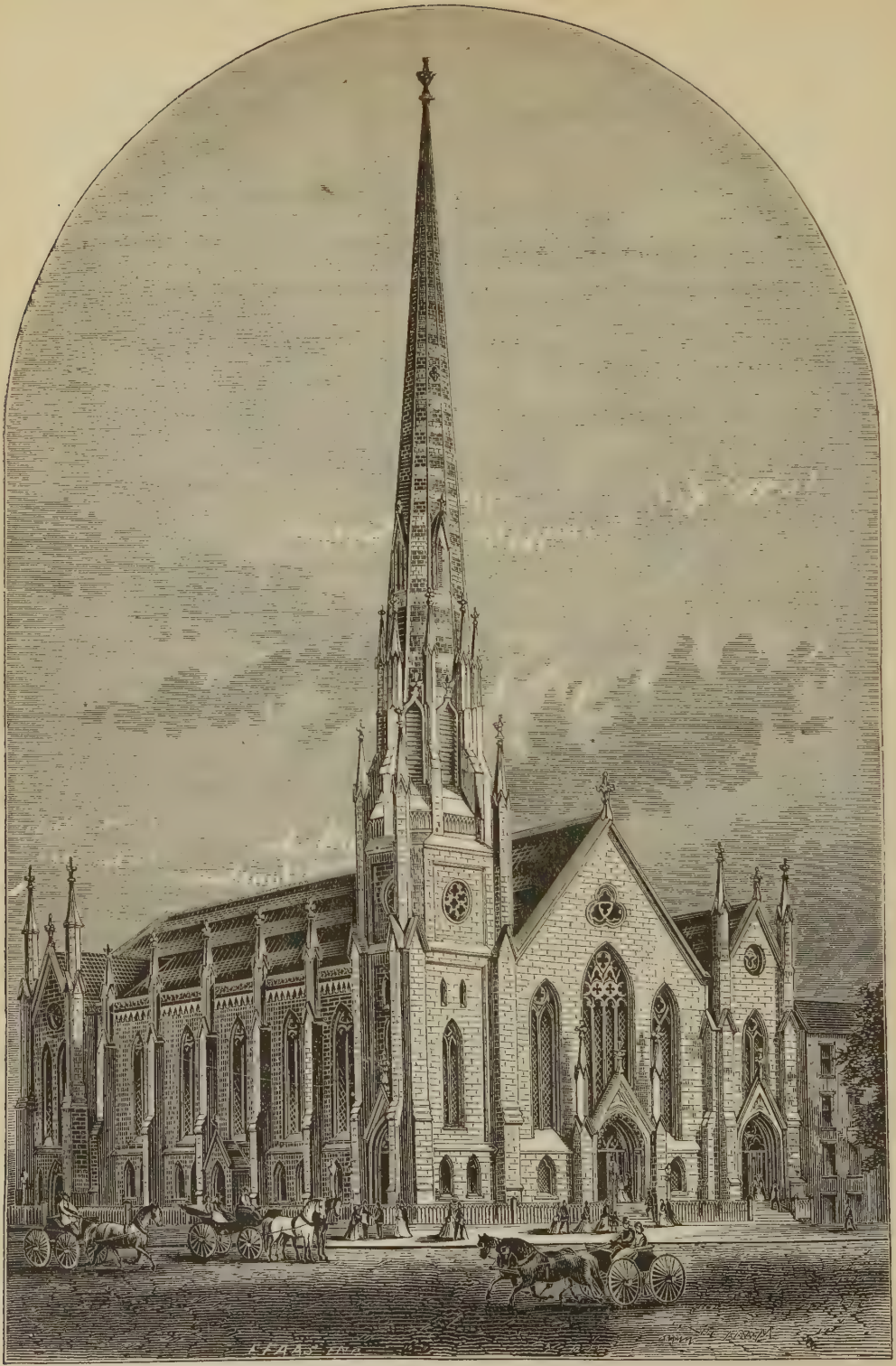
no wish to make fine pretty sermons. Prettiness is well enough when prettiness is in place. I like to see a pretty child or a pretty flower, but in a sermon prettiness is out of place. To my ear it would be anything but a commendation should it be said to me, 'You have given us a pretty sermon.' If I were upon trial for my life, and my advocate should amuse the jury with his tropes and figures, burying his thoughts beneath a profusion of the flowers of rhetoric, I would say to him: 'Tut, man, you care more for your vanity than for my hanging; put yourself in my place—speak in view of the gallows, and you will tell your story plainly and earnestly.' I have no objection to a lady winding a sword with ribands, and studding it with roses, when she presents it to her hero lover, but in the day of battle he will tear away the ornaments and use a naked sword on the enemy."

The Metropolitan Methodist Episcopal Church, Washington, D. C., a view of which is presented on the following page, was built under the auspices and with the encouragement of the Bishops and General Conference of that Church. It is about thirty-three years since the Bishops agreed that a church edifice, representative of the Methodist Church, should be erected in the nation's capitol. The structure was completed and dedicated, and stands forth in its bold, tasteful and inviting exterior as an ornament to the denomination, and as a sanctuary in which its members visiting Washington from other States may find a Sabbath home. A pew is provided for the President of the United States whenever he may feel disposed to worship there—a pew which President Grant regularly occupied during his terms of office.

This church is the only one in the Methodist Episcopal denomination in the United States in which all its members are expected to take a special interest. It forms a central bond of union, and is regarded in some sense as the property of all. It is neither too large nor too fine for the nation's capitol, and a debt of $12,000 which still encumbers it should be immediately discharged by the general contributions of the Methodist brethren. Chaplain McCabe has been appointed by the Bishops to undertake the work of clearing off this indebtedness, and as an overburdened man he is calling for *help*.

The Chautauqua School of Theology.—It will be doubtless gratifying to the readers of THE PULPIT TREASURY that by special arrangements this monthly will hereafter be a medium of announcements for the programmes, plans, etc., of this popular and unique school, whose chief object is to make special provision for ministerial culture, and by various methods—such as lectures on theology by the different schools, and on natural science in relation to religion, lecture lessons in philosophy, discussions of foreign missionary work, etc.—ministers are given an opportunity, not found elsewhere, for receiving new ideas and fresh impulses from the most vigorous, practical, cultivated and successful men of the age; and also to review the studies of other years, to economize time, to keep abreast of the times in biblical, ecclesiastical and theological literature, and in general literature and science, so far as these bear upon the studies which belong to their profession. Full information on these points will be found in the Department of "The Chautauqua School of Theology," on page 178.

The Best Literature will be found in THE PULPIT TREASURY for preachers, Christian workers and families, who are our "fellow helpers" in spreading abroad this Evangelical monthly until it shall be welcomed by the members of every household in the land. See in advertising pages the "good words" that have been written to us about THE PULPIT TREASURY by President Hitchcock, Dr. Armitage, Dr. Vincent, Joseph Cook, Dr. Withrow, Dr. Robinson, Bishop Fallows and others.



METROPOLITAN METHODIST EPISCOPAL CHURCH, WASHINGTON, D. C.

Noted Preachers

J. H. Vincent, D.D.

The Rev. John H. Vincent, D.D., whose portrait we present to our readers this month, has a double claim to recognition. Long regarded as *the* leader of leaders in the Sunday school work of this age, he has within a few years past won additional honor as the founder and director of the most widespread educational organization in the world. Few men of this generation have exerted an influence more extensive, more powerful, and, as the future will show, more enduring, than has Dr. Vincent in the two departments, closely related, of the Sunday school and general education.

Though born in the South at Tuscaloosa, Alabama, in 1832, most of his youth was spent in the North, and his ministry began in the New Jersey Conference of the Methodist Episcopal Church, to which he was admitted in 1853. He received two appointments in New Jersey, at Irvington and North Belleville, villages near Newark. In both these places he gave special attention to the Sunday school work of his church, and organized "Palestine Classes" among the young people for training in Bible knowledge. After more than twenty-five years' absence, the results of his work in North Belleville still remain in a most efficient Sunday school, with a corps of well-instructed workers, in a small country village.

His thoughts had been early directed westward, and in 1856 he was transferred to the Rock River Conference in Illinois. Here he was stationed successively at Galena, Rockford and in Chicago. In the first-named of these places he found in his congregation an unobtrusive gentleman, then managing a small tannery, but since known to fame as General Grant. In Chicago the Sunday school work was rising into prominence, and the abilities of Dr. Vincent in this direction were soon recognized. He led in the establishment of the Chicago (afterward the National) Sunday School Teacher, which by its uniform series of lessons for the Sunday schools of that city was the pioneer of the International Lesson movement. Though Dr. Vincent was eminently successful in the pulpit and the pastoral work, yet the growing importance of the Sunday school compelled him to resign his pastorate and devote his entire time to this field, in which all recognized his peculiar power of leadership.

In 1865 he received the appointment of Agent for the Sunday School Union of the Methodist Episcopal Church, and initiated a series of institutes and normal classes for the training of teachers. In 1868 he was appointed Editor of the *Sunday School Journal* in New York. His power was felt at once in the increase of its circulation from 5,000 to 100,000 within a very few years. In 1872 he was elected by the General Conference to the position, which he still holds, by two successive re-elections, of Secretary of the Sunday School Union of the Methodist Episcopal Church and Editor of all its Sunday school publications. The lesson system, which he introduced, and has for twelve years edited, now circulates more than two million copies of its various periodicals, and is used largely by Sunday schools outside of his own denomination.

The most influential of all the movements instituted by Dr. Vincent has been that of the Chautauqua Assembly, which was first held in 1874. The original plan was suggested by Lewis Miller, Esq., of Akron, O., of a Sunday school institute in the forest, and such was the first Assembly. Its success was so great that it

was made a permanent institution, and many departments were added, as Schools of Languages, of Music, of Theology, Secular teaching, Missions, etc., until now the Sunday school is but one of its many sections, all working toward the same end—Christian culture for the masses. In 1878 Dr. Vincent established the Chautauqua Literary and Scientific Circle, with a course of study giving "the college outlook" for the people. Beginning with eight hundred students at its inauguration, it has risen to an enrolment of forty thousand names with "local circles" for study and reading in every section of the land, every State and Territory of the Union, and every continent on the globe. Last summer its first class, after examination upon a four years' course, was graduated, consisting of more than eighteen hundred members, of whom seven hundred were present on Commencement day at Chautauqua, and received their diplomas from the Superintendent's hand. As a leader in general education, rather than in the Sunday school work, Dr. Vincent is likely to be remembered in future years.

Upon the lecture platform Dr. Vincent is well known everywhere, and welcomed by large and eager audiences. His lecture upon "That Boy" especially has moved multitudes to alternate smiles and tears, and has awakened serious thought and earnest action, as well as afforded enjoyment. As a preacher Dr. Vincent is thoughtful and direct, with no sensational methods, and holding the attention less by the grace of his rhetoric than by the vigor of his thoughts and the earnestness of his manner. His preaching is at once topical and textual, since he interprets Scripture by seizing upon the central thought of a passage and adapts its application to the life of the present. His voice, which is peculiarly clear and mellow, with a certain magnetic ring, and powers of expression under the most complete control, is a great aid to his oratory. In Plainfield, N. J., which was Dr. Vincent's home for twelve years, the announcement of his preaching is sure to fill any church to its utmost seating capacity, with an audience representing pretty equally all denominations—an evidence that at least one prophet is not without honor in his own country.

J. L. H.

Leading Thoughts of Sermons

Church Prosperity.

By Bishop William L. Harris, in St. Paul's Methodist Episcopal Church, Brooklyn, N. Y.

Save now, I beseech Thee, O Lord. O Lord, I beseech Thee, send now prosperity.—Ps. cxviii., 26.

This was in the spirit of Hebrew poetry—a repetition—the two parts showing that the prosperity meant was the salvation besought. People are apt to mistake the meaning of prosperity of a church.

I. It is not to be determined by the mere number of the congregation; the element, without which members are of no consequence, may be wanting; and that is the earnest spirit of religion, a perfect sympathy with Christ and His purposes. This is a larger church than the 120 that were gathered in the upper chamber at Jerusalem, which really had more power for good than all the rest of the Church of that time combined.

II. Neither is prosperity determined by the wealth of the Church. History shows us that the days of least usefulness of the Church have been the days of its greatest wealth.

III. Prosperity is not determined either by the magnificence of the meeting place. The forest is God's temple, and I myself, with thousands of others, was converted in the woods.

IV. The way to judge of the prosperity of a church is to see if it accom-

plishes the purposes for which it was organized. In a worldly sense that is true of banks and every other human institution. But Christ has no use for churches that are not in earnest for the salvation of sinners. Where the work of conversion is going on through the instrumentality of the Church, that Church is prosperous, and where that is not the case the Church is not prosperous, though it have a large and wealthy congregation. This idea is brought out clearly in the text which says, "Save" and "save now." Now is the accepted time.

V. The text also recognizes the means of salvation when it says, "Save now, O Lord;" for He is the mighty Saviour, able to save all to the uttermost parts of the earth. Now, the way in which this work of salvation is to be carried on is:

1. By proper teaching. We must have capable, earnest teachers. That is the

GREAT AGENCY FOR SALVATION.

As Christ, "Go ye into all the world and preach the Gospel."

2. But something is wanted beside talent. Lucifer has transcendent talent, but what kind of a teacher would he make as a preacher of righteousness? Churches often look for a preacher who can draw and fill the pews and the church coffers; but while he may entertain people, he cannot lead them to Christ. This is really what is wanted most in a preacher. He must be able to show people the heinousness of their sins and the way to righteousness. A preacher must then not only show sin and salvation, but also the awards and arbitraments of the future. No minister is a friend to a congregation who does not show to them the whole truth.

3. Now, after this the next thing needed is a true, consistent piety on the part of the members of the Church. The Gospel is designed to be the declaration of the truth for the salvation of man; and individual Churches are worthy of a place in the general congregation of Churches, or they are not, just in proportion as they show themselves useful in this way. The duty of the Church means only the aggregate influence it can exercise. The saying that one shall chase a thousand, two shall put ten thousand to flight, illustrates the power that earnest combination has. The Church has no duty except what results from the aggregate duty of the individual members of it.

The Three Temples of God.

By Canon F. W. Farrar, London.

Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?—I. Cor. iii., 16.

The three different meanings of this phrase, "the temple of God," mark very distinctly three different eras of God's dealings with His Church. In the Old Testament it is applied without variation to that stately sanctuary of marble and gold and cedar-wood which Solomon built in the zenith of his power. In the gospels, on the lips of our blessed Lord, we find it used in a new sense, which filled the unaccustomed Jews with amazement—He spoke of the temple of his body. In the epistles, and especially in those of Paul, the term temple receives a significance yet more marvellous, for it is applied as in the text to the mortal body of every Christian man.

Let us glance at these three temples which mark three mighty dispensations in religious history—the temple at Jerusalem, the temple of Christ's human body, and the temple of evey Christian man.

I. The Most High dwelleth not in temples made with hands. Lo, heaven and the heaven of heavens cannot contain Him, how much less any house that man can build? If that mighty Cathedral whose dome is the body of heaven in its clearness, whose pillars are the mountain summits, and its cresset lamp the sun and moon and stars, be yet too mean for His dread magnificence, how shall any perishing structure of human toil be deemed sufficient for His abode? Yet out of that mercy which knew and provided for the spiritual wants of man, He Himself directed the fashion of this earthly tabernacle, and deigned to place the symbol of His presence between the outstretched wings of the golden cherubim.

Through dreary ages of darkness and

error that temple stood as the visible witness against all idolatry of God's creatures—that God was sitting King forever, ruling in righteousness, not indifferent to the sorrows and sins of men, but an infinite and merciful Father yearning in love for the souls of His sinful children, who willeth us to give of our best and richest to His earthly temples, as a proof alike of our love and reverence to Him; and a witness of His everlasting presence in the midst of us to accept our thanksgivings and hear our prayers.

II. After a thousand years our Lord spoke of the Temple of God in a manner unheard of before. "Destroy this temple," He said, when asked for some sign of His mission, "and in three days I will raise it up." "Forty and six years was this temple in building," answered the indignant Jews, "and wilt Thou rear it up in three days?" But He spoke of "the temple of His body." His use of the word made a deep impression. It was turned into the main charge against Him, was hurled as the bitterest taunt against Him as He hung upon the Cross, and was remembered as the key to His most mysterious prophecy after He had risen from the dead.

It was full of awful significance. Thereby, indeed, the veil of the material temple was rent in twain, and access was given to God, by a nearer and truer way. God Himself had reared His tabernacle in mortal flesh; the tent of His eternal spirit had been made "like ours and of the same material." And though that temple of Christ's body lasted on earth, not for many centuries, but only for a few short years, yet let us not forget that it *still* lasts eternal in the heavens—that forever and ever a face like our own face looks down upon us in pity from the throne of God; and that He who loved His own on earth shall love them to the end and fold them safe, amid the universal ruin, in the bosom of His everlasting love.

III. It was through the temple of Christ's body, as through some glorious vestibule, that the Spirit of God passed into the temple of every Christian heart.

It was the promise wherewith our Lord had comforted His trembling disciples, and very soon after the temple of His mortal body had been taken up into heaven was the new living temple filled with the glory of His presence, and the brows of the assembled Apostles were mitred by the cloven tongues of Pentecostal flame. Since that time the mortal body of every one of us has been a temple of God, a temple of the Holy Ghost; and the Spirit of God has loved

"Before all temples the upright heart and pure."

There is no doctrine on which the Apostles dwelt with more insistency than this, alluding to it repeatedly in their Epistles as to a mainspring of spiritual life. Nor were the early Christians backward to realize the same high doctrine—a doctrine too mysterious for the heathen world to understand.

The true "Shechinah, then, is man," and "there is but one temple in the universal and that is the body of man. Nothing is holier than that high form." Truly, in the words of the Christian poet,

"We are greater than we know."

Try to realize the thought. God within us!—not only ever with us unseen; not only watching us in our secret moments, and reading the very thoughts of our hearts; not only covering us with the shadow of His wings and lighting us with the light of His countenance; but within us, our bodies His temple, our hearts His home! What a glorious dignity! What an imperial inheritance! If we could but grasp the thought, we should live lives nobler and more beautiful; we should breathe a purer, a sweeter and a calmer air: time would present to us a richer aspect, and its daily voices echo in our ears with a sweeter melody; for then from the cradle to the grave the dark waters of life would be illuminated, and its dense clouds would be pierced through and through with the splendor of heaven—with its unchangeable sunlight of that eternal life which is Christ in God.

"Good prayers never come weeping home. I am sure I shall receive *what* I ask, or what I *should* ask."—*Leighton.*

The Fringed Robe.

By P. S. Henson, D.D., First Baptist Church, Chicago, Ill.

And the Lord spake unto Moses, saying: Speak unto the children of Israel, and bid them that they make fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the border a ribband of blue.—Numbers xv., 37, 38.

Not one jot or tittle of God's word is without significance, and yet it cannot be denied that those portions of the Pentateuch which contain the minute prescriptions of the Levitical economy are to the average reader nothing better than a continent of mud, and not one in a thousand would ever wade through it but for the pressure of conscience that compels him to read the Bible seriatim. That the everlasting Father should have been not only so exact and exacting in the numberless details of tabernacle and simple service — in things distinctly religious — but that He should have condescended to concern Himself about the insignificant minutiæ of daily dress, about matters so petty as fringes and ribbons, does seem a most extraordinary thing; and that we, in this remote and widely different age, should be expected to concern ourselves with these ancient mantua-making matters does seem, if possible, more extraordinary still. And yet "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." And so this Jewish robe, with its dainty fringe and its ribbon of blue, will be found suggestive of richest spiritual instruction.

I. I need scarcely remind you of the Scriptural significance of the robe itself. The first discovery of our fallen first parents was that they were naked, and the first thing that God did for them afterward was to clothe them, and the robes they wore were the skins of slain beasts —beasts slain to furnish them with clothing—and so God taught the first great lesson of vicarious sacrifice. Nor do we forget how Rachel, the quick-witted mother, arrayed her younger son in his elder brother's goodliest robe, fragrant as a field of clover, and brought him to the dim-eyed Isaac, and "his father smelled the smell of his raiment and blessed him and said: 'See, the smell of my son is as the smell of a field which the Lord hath blessed.'" So come we, clothed with the righteousness of another, not to a dim-eyed father who blesses by mistake, but to our heavenly Father, who blesses us for Jesus' sake. Alas! our voice is still the voice of Jacob, but the robe is that of our elder brother. Very beautiful is the same truth taught in the parable of the prodigal, when the very first direction of the father is: "Bring forth the best robe and put it on him;" and this is none other than Christ's spotless robe of righteousness—this the wedding garment without which none shall sit down at the marriage supper of the Lamb. So much for the robe with its beautiful suggestions.

II. And as to the signification of the fringe upon the border, the context does not leave us room to doubt, for immediately it is added: "It shall be unto you for a fringe, that ye may look upon it and remember all the commandments of the Lord and do them." We may not add a hair's breadth to the seamless robe of Christ's completed righteousness, but we may be allowed, by obedience to God's commandments, to add the beauty of a graceful fringe, and so to "adorn the doctrine of our Lord and Saviour by a pious and godly conversation." And notice, if you please, what a fringe is like. How many strands, how many fibers! What a multitude of threads make up a fringe; and yet how beautiful and costly when completed. And here is found the beauty of the real Christian life—the highest, truest Christian life. There are not a few that may be willing upon rare and notable occasions to do or suffer some great thing for Christ, but the ten thousand little things of life are entirely beneath their notice, as they also suppose them to be beneath the notice of the Lord. How slow we all are to learn that, after all, the little things—little breaths, little steps, little heart-throbs, little words, little thoughtful kindnesses—these are the things that make up life. We men are

for the most part miserable marketers. We suppose that we have done it generously when we have extravagantly provided huge masses of meat. The experienced housewife, with thoughtfulness of a multitude of little things, with far less expenditure of money, shall spread a table far more tempting. And so the happiness of a household is not conditioned upon a few great matters, such as wealth and luxury and social status, but upon the nameless and numberless delicate courtesies that go to make up the difference between pandemonium and paradise. The statue whose matchless marble seems instinct with life was not brought out by a few grand stokes, but with countless touches of the cunning chisel. The picture that holds you spell bound with admiration was not produced by a few heroic dashes of the brush upon the canvas, but by ten thousand little touches of artistic skill. Just so with the peerless beauty of a Christian life. It is not a sparse collection of magnificent exploits. It is the daily living in the fear of God. It is the daily doing of our humble tasks. It is the "living soberly and righteously and godly in this present world." These patient details of a well-ordered life—these little obediences to God's commands—these are the strands of gold that God's people are twisting into fringes of exquisite beauty that will presently glitter amid the glories of heaven, and make the saints the admiration of the angels.

III. But notice, again, that the fringe was to be attached to the robe by a ribbon of blue. And have we not here a lesson of profoundest meaning? For I beg you to notice how suggestive is the blue. It is heaven's own color; it is God's chosen symbol of love, and so it overarches us and compasses us about on every side. Have you ever thought what a world this would be if the air were completely colorless? No sky would bend above us, but only utter blackness, relieved alone by the gleam of star-like eyes of fire looking through the gloom and the sun's great blazing disk; but what a world to live in. God be thanked for the reflecting dome of soft celestial blue; and God be thanked for the encompassment of His love, of which the blue is the beautiful symbol. Were it not for this, how would His other attributes roll before us through the darkness of our human despair in fiery and alarming splendor, but there would be none of the soft irradiations that now fill the earth with beauty and our hearts with praise and joy. The blue, I repeat, is God's symbol of love, and the fringe of good works is to be attached to the robe with a ribbon of blue—thus unmistakably signifying the never-to-be-forgotten fact that love must underlie ever all acceptable endeavor. The fringe may be costly and beautiful, too, but it can only go on with the ribbon of blue. And so Paul very explicitly declares: "Though I give all my goods to feed the poor, and give my body to be burned, and have not love, it profiteth me nothing." A man may wish to wear, or pretend to have worn, some sort of robe righteousness of his own contriving, and may hang about its skirts some semblances of meritorious performances, and so secure for a little while the profitless applause of thoughtless men, but a fiery ordeal is coming at last when every man's work shall be thoroughly tried, and nothing will stand the touch of the flame but the blood-washed robe, the fringe of good works, and the bond of love.

Christ's Church.

By J. F. Elder, D.D., Epiphany Baptist Church, Madison Ave., N. Y.

A garden enclosed is my sister, my spouse.—Can. iv., 12.

The whole drift of the figures used in this book is in consonance with those of other Sacred writers both in the Old and New Testaments, and is one evidence of the canonicity of this sacred song. Christ is speaking in the text of His Church.

I. *It is a sacred enclosure.* Enclosed—

1. For protection—against the many foes that would injure it.

2. For enjoyment—Christ has a right to witness its beauties and enjoy its fruits.

II. *The means by which it is enclosed.*

1. By sovereign electing grace—this sweeps round His Church as a boundary line—grand, comprehensive, invisible.

. 2. By the ministrations of angels—these are its guardians, servants, &c.

3. By restraining grace—this is needed by every plant in this garden and every member in Christ's Church.

4. By Christian ordinances—Baptism, the seal of separation. The Lord's Supper, the nourishing feast to which only Christ's children should come. These are like the two pillars of the Temple.

5. By Christian doctrine—No man can be a Christian without believing some fundamental doctrines. This belief is a line between the Church and the world. God has always had His Church circumscribed—the tree in Eden, the ark in the deluge, circumcision in Israel, Goshen in Egypt, Canaan amid the nations. "Except a man be born again, &c.," is the defining line now, and hereafter, a city by a wall great and high. Let us be enclosed as a garden for Christ, be Christ's *very own.*

Balm for All Grief.

By T. DeWitt Talmage, D.D., Tabernacle (Presbyterian), Brooklyn.

Put Thou my tears into Thy bottle.—Ps. lvi., 8.

God has an intimate acquaintance with and a tender remembrance of all griefs. He has a bottle where He keeps all our tears. The world to-day is full of grief. God would place every one on a ship that has faith for a rudder, prayer for a sail, Christ for a captain and heaven for a harbor. In His Lachrymal are:

1. The tears of sickness. 2. The tears of parental anxiety. 3. The tears of domestic affliction. 4. The tears of the repentant sinners. These are kept as memorials, and will be transmuted into crystal glory.

TONGUES OF FIRE.

By Rev. E. Paxton Hood (Independent), London.

No. I.

The legends and stories lurking about in the Church of the Dark Ages were many of them foolish enough, but some of them were evidently constructed and told with a wise and scarcely hidden purpose. We know of none more singular than the very well known story of the strange friar who appeared in a certain monastery, and was requested by the abbot to preach in the church. The strange friar went into the pulpit, and astonished the brothers and the entire congregation. His discourse produced a profound sensation; he descanted on the doom of the lost till the blood of the brothers curdled. Altogether, it was a very wonderful discourse, and the strange friar stepped from the pulpit amidst the awe-struck glancings of the people, whose amazement he had inspired. But, saith the legend, the old abbot was not taken in. Following the strange friar, he discovered that he was the veritable enemy of mankind. He expressed to the preacher his wonder that he should talk in such a strain. "Think you," said the devil, "that my sermon would have the effect of teaching one hearer to shun eternal damnation?" The devil sneered at the old abbot, as he said, "I made them all shiver, but I did not make one of them weep! Think you that great knowledge and great eloquence are of any use without *unction?* My sermon was a great sermon, but it would do me no harm: it had no unction!"

Unction, then, is the tongue of fire, and it is just the very gift which no universities, no degrees, no amount of learning or critical attainment, no cultivation of the science of belles-lettres, or rhetoric or elocution can bestow. In contrast with the old legend we have just quoted, there is another story—but this, we believe, is a true one, and not a mere legend—of a certain bishop, eminent not only as a preacher, but for his purity and his piety, his gentle kindness and meek wisdom. He had to preach in a certain great church, and he had to travel very far to

fulfil his engagement. When he arrived he was wearied and unwell, too ill to speak, and he begged that some one might be appointed to occupy his place in the pulpit. "No," said the minister of the church, "only you go up into the pulpit, and sit down, and look at the people, and then come away." It may be presumed that the old bishop gave his benediction, but the story tells how hearts were touched, how the people burst into tears, because, say the narrators of the story, he was a man of such pure devotion, and "he who prays much is filled with a power of touching souls which is quite inexplicable." There goes forth from such a nature a subtle charm and influence; such a man has felt the powers of the world to come, and from such a nature broken and unrhetorical words have been proved to produce effects where mighty masterpieces have failed. But when the tongue of fire sits upon a high intelligence, when large powers are the chambers through which celestial lights stream, when language, and thought, and imagination are kindled, it surely is not unnatural to expect effects and influences corresponding to the magnificent vocation. The best history of the pulpit, then, is the story of the tongue of fire, from that moment when we read of "the cloven tongues of flame" sitting on the brows of apostolic men, beneath whose consecrated touch they went forth all of them inspired "to speak with tongues, as the Spirit gave them utterance." It seems only possible in this way to account for the amazing number of startling episodes in the history of the Church—in the ages of the Church of Rome as well as in Protestant countries and times.

The Church was born in the institution of preaching; it was an institution of Christ and His apostles: "To the poor is the Gospel preached" was the Saviour's description of His own work; and "Preach the word" was the injunction of His most illustrious apostle. Lecturing and speaking were not unknown to the ancients, but they were the recreation of the polite, and the means for the education of the courtly and accomplished. It was altogether a new order of things when Christ took the poor into His confidence, and opened to them the things which had been "hidden from the wise and prudent." And the early ages of the Church present to us the names of men whose magnificent sermons have, we suppose, not been surpassed by any of the splendours of speech in more highly cultivated times. If it would be interesting to our readers, we could dwell at great length on the sermons of St. Chrysostom, of St. Augustine, St. Basil, and Tertullian. So far as magnificent and highly ornamental speech, pithy and pointed words, charming elucidations of the word of God, are a test of sermons, it is the highest commendation of any of our recent days that they approach the great originals of those whose names we have mentioned. Mr. Moule, in his Hulsean essay on the Christian oratory of the first five centuries, has very clearly and concisely illustrated this; and, as the history of the Church went on, the happy device of preaching became one of the best means for instructing the people and chaining their attention. Those were bookless days, and unless our readers have paid attention to this somewhat hidden department of the story of the Church, they have no idea of the wonderful succession of preachers whose sermons, or fragments of them, are still found in out-of-the-way places in our old libraries; sermons full of wit, full of Scriptural knowledge, and many of them as full of parable and fancy as the pages of Hans Anderson; indeed, the fanciful, pictorial, and parabolic style was a very favorite method of speech with many of them; but they spoke their words, and went their way, and are as unknown as are the names of many of the old painters who nevertheless command us to pause as we pass by their canvasses on the walls in our great galleries.

What a moment was that in Florence, in 1495, when "Il Frate," the brother, as Savonarola was universally called, was listened to. Judged by any test, his was wonderful preaching. He had mighty auxiliaries, to be sure, to aid him—the terrors of the plague, the shadow of the pestilence apparently approaching, the fear of the French army, surely marching

on to invade; but the Italian historians, like Guicciardini, pause in their narrative to express their wonder at the voice of the great preacher of St. Mark. St. Mark's Church was a much larger edifice then than that which our readers have probably visited; but night after night, the whole city crowded in to hear the monk's exposition of the building of the ark, and the judgment of the flood, and when he came to the announcement of that text, "Behold, I will bring the waters over the earth," it is said it was as if a thunder clap burst over the church. The well-known Florentine, Pico della Mirandola, who was present, said afterwards that a shudder passed through all his frame, and his hair stood on end as he listened. Florence was at that time probably the most dissolute nook in all Europe; even its high artistic tastes were cultivated to the extreme of depravity; but before this preaching, at any rate while it lasted, it all went down, and Verasi, the charming biographer of Italian artists, tells how the wanton pictures, music, sculptures, and paintings, were all gathered and burned in an immense *auto da fé* in the great square of Florence. The scathings of the preacher's tremendous eloquence swept swiftly all around, and immoral popes, priests, magistrates, artists and poets, all alike, were scorched and consumed by words which burn even now as we read them on the cold paper. At last they burnt the bold preacher himself. The Pope fulfilled the promise made when Savonarola refused the Cardinal's hat. "Then," said he, "Il Frate shall have a martyr's crown." As one of the Bishops said in condemning him, "Let us send him to death! A miserable friar more or less is of small consequence!" "I separate thee," said the Bishop of Vasona, in pronouncing the sentence of ecclesiastical degradation, "from the Church militant!" "From the Church militant," answered the preacher, "but not from the Church triumphant; that is not given to thee." The words have remained in the hearts of men ever since. The story of Savonarola is a chapter in the history of the tongues of fire.

THE COMPOSITION OF GENESIS—A COMPILATION.

By Talbot W. Chambers, Reformed Church, New York.

No. I.

It is and has been the common faith of the Church that Genesis is a narrative, the truth of which is secured by inspiration, and that Moses was the author of this narrative. Some persons, however, have gone further, and insisted that Moses composed the whole book under the immediate influence of the divine Spirit, and without any use of pre-existent materials. An opinion so extreme challenges criticism.

It is needless. Nothing is gained for any good purpose by such a supposition. The book is not made any more authoritative or sacred, nor does it become at all easier of explanation by assuming this origin. What comes to us with the seal of inspiration is equally binding, however it was put together. The theory, further, is improbable. In physics there is the law of parsimony—that is, the rule that when a sufficient cause for any effect has been found, we are not to seek for more.* The same principle applies in a higher sphere. If it were necessary for human guidance or comfort that we should consider Genesis the product of a single burst of divine influence revealing the whole orderly succession of events to Moses, doubtless the Lord would have adopted that method. But it is not at all necessary, and hence it is right to assume that God would not have wrought the superfluous miracle. At least this is in accordance with His usual method in other cases. No one supposes that the

* Entia non sunt multiplicanda praeter necessitatem.

other historical books of the Old Testament were produced in any other way than by the appropriate use of such material as was at hand to the writer. And it is a fair inference from the opening verses of Luke's gospel that the third evangelist constructed his narrative, not from revelation, but from the accounts of them "which from the beginning were eye-witnesses and ministers of the word." Doubtless the author of Genesis compiled his book from the ancient records and traditions extant in his day. All he needed to do was to select what was appropriate to his purpose and to represent this accurately, a task for which he required and received the divine guidance.

The structure of the book corresponds exactly to this view. It is one continuous narrative, maintains an orderly progress, and is governed throughout by a single controlling purpose. It is not a general history, nor a series of biographies, nor a system of precepts illustrated by examples, much less a collection of edifying stories, but an account of the first stage in the history of redemption, relating how after the Fall God revealed his purpose and by successive steps set apart the section, the race, the tribe through which the seed of promise, the world-wide blessing, was one day to appear. Yet while this is the case, there are evident marks of compilation, such as the phrase ten times repeated, "These are the generations of * * *" (ii., 4; v., 1; vi., 9, etc.), indicating a new source of information, and the repetition of statements with or without unessential variation, as in vi., 18–20, compared with vii., 2, 3, and as xix., 29, compared with the foregoing narrative. A similarly twofold account is seen in the first chapter compared with ii., 4–8. There seems therefore no good reason for doubting that the book is a compilation. Two centuries ago the learned Vitringa gave it as his opinion that "Moses had collected and arranged the writings and other memorials of the patriarchs preserved in Israel, and out of these had composed the first of his five books." Such a view has all probabilities in its favor and meets the acknowledged facts in the case, and at the same time leaves untouched the claims of the book to authenticity, inspiration and canonical authority. Whencesoever the materials were derived, one hand under divine direction put them together and stamped them as an unerring record.

THE CHRISTIAN MINISTER AS A STUDENT.

By R. S. MacArthur, D.D., Calvary Baptist Church, New York.

No. I.

John Wesley said, as you will remember, "My parish is the world." My subject is the world of the minister's life. The subject is both delicate and difficult. It is almost impossible to discuss such a topic without at least an implied reference to one's own methods of work.

First, we shall consider the minister as a student.

As a student he should be healthful. We put the matter in this direct way. Health is not simply a privilege; it is a duty. Given a healthy body, and sickness is often a reflection on a man's common sense, if not on his moral character. Many men in the ministry are largely indebted for their success to their good health. Given two men of equal intellectual capacity; the one strikes five blows and is physically weary; the other strikes ten blows and is still fresh, and it is easy to see that the latter must win in the race of life. There is an important truth, although it is sometimes unduly pressed, in what is called muscular Christianity. That conception of Christianity which makes it degrade the body is false and wicked. We have no reason to believe that dyspepsia is a means of grace. The Bible properly translated never speaks of the body as vile. It was an utterly unworthy thing in Herbert Spencer, in his

last address in this city, to convey the impression that it does. Those who lacerate the body to ennoble the soul misinterpret Christ and His apostles. He who sins against his body sins against his Lord. Religion contemplates the restoration of the body as well as the redemption of the soul. It makes men whole. True, some of the greatest souls that have labored and longed and loved dwelt in frail tenements; and it is astonishing what an amount of work such souls will get out of such bodies. But their success was in spite of these defects; but for these drawbacks their success would have been much greater. Protracted revival services in some denominations use up more ministers in one season than a decade of ordinary work would. Lenten services tend in the same direction, although not to the same extent. Work is healthy. Spasmodic methods, late hours and other bad habits of work --these destroy our ministers. As it is they are long-lived. Insurance companies would rather take risks on ministers than on men in any other profession. You can hardly put too much work upon a man if it be properly carried. Religion tends to health; it is worry that kills men. To write Christ on the soul is often to write health, vigor and beauty on the body. Ever since the Word tabernacled in the flesh the body has been dignified and glorified. Dare a Christian defile it? Dare he even neglect it? He must see to it that it is worthy of its divine Guest and Lord. A good many men can even now remember the sharp eye of a princely College President which pierced them through when they went to ask for an excuse for neglect of duty on account of sickness. They can remember the ringing question, "What have you been doing, Sir?" It required more courage than the average student could muster to go the second time with the plea of sickness. Sickness in college, business, social, and ministerial life often "covers a multitude of sins."

As a student the minister should also be workful. God gives us no good thing in this life except as the reward of toil. Cost and worth are ever near neighbors. Toil is always the standard of value. This law is universal as gravitation; it is eternal as God. Christ was a ceaseless worker. No more intense toiler ever trod this earth. He worked up to the measure of His strength. He sometimes reached the point of exhaustion. The whole earth throbs and heaves with the movements of God as the Mighty Worker. How it groans with the terrible workings of His wrath; how it blossoms into beauty and breaks into song with the blessed activity of His love. Paul was a remarkable example of industry. Often did the noble man spend the day in teaching and preaching and then labor far into the night at his "craft," that he might be self-supporting. Think of the labors of Luther and of Calvin, although a constant sufferer from infirmities of the flesh! Wesley often preached three times a day, rode forty miles and made a sermon or two in his saddle. Men seldom die of hard work; activity is God's medicine. The highest genius is willingness and ability to do hard work. Any other conception of genius makes it a doubtful, if not a dangerous, possession. Buffon said, "Genius is patience." William Carey explained the secret of his marvellous progress from being a cobbler to becoming founder of the Baptist Mission at Serampore, Professor of Sanskrit and Bengalee at the College of Fort William, and translator of the Scriptures into several Oriental languages, when he said, "I can plod." What is genius? Good work will tell. Divide the week as follows: Monday, odd jobs; Tuesday, sermons; Wednesday noon, finish sermons; Thursday, literary work; Friday, general reading; Saturday forenoon, touch up sermons; afternoon, recreation. Each morning begin with a nip of Greek. Fifteen minutes on some language other than English is a good intellectual eye opener. The average pastor does not work harder than the average professional or business man in the city. The statement, made elsewhere, awakened opposition, but it is true, I fully believe. Hard work puts a man in line with God. A lazy man must try the patience of God. He has no place either here or hereafter for a lazy man.

The Italian proverb says a busy man is tempted by one devil; a lazy man by ten devils. Sanctified work is a foretaste of Heaven.

The minister as a student should also be prayerful.

Always and everywhere a man sees only what he brings eyes to see. Only the artistic taste can enjoy art. To one man Raphael's Transfiguration is a work of almost divine glory; to another it is so much paint and canvas. To appreciate the hills you must have mountains in the brain; to enjoy the sea you must have oceans in the soul. So to see God you must have the appropriate faculty—purity of heart. To enjoy the word of God you must have spiritual sympathy with its teachings. It was said of MacKnight that he was a good scholar so long as he kept his feet on the shores of time, but that he never dared step into eternity. The true student of eternal truths must step into eternity. To know the mind of Christ you must have the mind of Christ. Only those who go into Canaan can come back with the ripe clusters of Eshcol. Only the spirit who inspired the word can interpret the word. He still takes the things of Christ and shows them to us. Only as his light falls upon the page does it become luminous and glorious with his thoughts. To the man who does not love Christ and His truth much of the Bible is written in ciphers. God in answer to prayer must furnish us the key-word. No amount of mere dictionary knowledge can give the full unfolding of God's thought. Archbishop Usher grew nearly blind as he grew old; in the morning in one part of the house he let the ray of the morning sun fall upon his Bible. As the light changed position so did he, still holding his book beneath the rays. The true student of God's thought must hold the book in the light of God's spirit. In Joseph Cook's recent lecture on Chesub Chunder Sen he tells us that his disciples do not study much, "They look directly into the face of God for light!" We must imitate them in looking for light; but it must be light from God's face on God's book. Discarding the book we shall misunderstand the light; hence sentimentalism, transcendentalism, pride and dangers without numbers. God gives no secrets except to earnest and devout toilers. Nature shuts up her heart except to the man who knows her laws and keeps them; so does Revelation. You must sit at Jesus' feet, looking meanwhile into Jesus' face, that you may learn Jesus' will. Prayer unlocks many a secret of Revelation. You have risen from your knees and found hard shells break to the touch, and the glorious kernel lie ready to your hand. You, brethren, know this. This is scientific. The healthful, workful student will be prayerful also. Good health will give tone to work, and working will make prayer consistent and helpful. A lazy man cannot pray. God might smite him for asking God to do for him what he ought to do for himself. It comes to pass that each characteristic is in harmony with each, and together they make the symmetrical, Christ-like, thoroughly-furnished man of God.

PULPIT AND PEW.

By Charles F. Deems, D.D., LL.D., New York.

It would seem an impertinence to say anything to ordinarily well-bred people in regard to their manners in Church. Nevertheless, there are certain points of behavior which would be modified by thoughtful people, if they could see them from the point of view at which they are looked at by a sexton, or an usher, or a pastor.

We propose to give our readers the benefit of our own observations on this subject.

The first important thing is to be in the pew before the minister enters the pulpit. Few hearers have considered the vast importance of this direction. Tardiness in reaching church has a wide-spread and disastrous spiritual influence. In

different Churches the ritual is different. Some commence with an exhortation; some with a hymn; some with the reading of the Scripture, and some with prayer. To any of these the ushers ought to give uninterrupted attention; but if you come in to be shown to your seat, you lose the whole effect yourself, and deprive other souls of the good they might obtain. You injure yourself seriously, because you either think that you are more important than the service of God or at least appear to think so. If you have real reverence, you fail to show it.

A member of the House of Commons in England would disparage his reputation for decency, if he came in while the Queen's address was being read by the Queen herself. His behaviour would not be half as reprehensible as that of a person who should enter a Church and disturb the congregation while the minister was reading the Holy Scriptures.

You ought to know the precise time at which service begins, and on Saturday night lay all your plans to be in Church. The minister may be making, as in the Episcopal Church, the exhortation to confession. Both that exhortation and that confession are exceedingly solemn things, and never to be taken into the mouth without an intense conviction of the grandeur and goodness of God, and the wickedness and sinfulness of man. Who are you, that you dare come tramping down the aisle and slamming the pew-door amidst such solemnity? When great companies of singers are engaged at a concert, every man is expected to be in his place before the first note is struck, and in Churches where congregational singing prevails, every one is expected to assist, and you should be in your place with composed mind and heart attuned to the service, ready to perform your part, or at least, not to jostle those who are already singing.

Sometimes, as in Presbyterian and other Churches, the minister may be opening the service with a prayer of invocation. Every worshipper ought to be present at this. In some Churches the service is commenced by reading the Holy Scriptures. A minister who discharges his duty faithfully in this department carefully and prayerfully reads over the lessons, practising the proper tones of voice, to bring out in the reading the shades of sacred meaning in the text. His whole intellect and soul ought to be just as much in the reading of God's Word as in the utterance of the sermon. How much you disturb such utterance you can never tell, but we can assure you, from a sad and bitter experience, that ministers are sometimes so much thrown off the track in the reading of their morning lessons, that they never fully recover themselves before the close of the sermon. And one late comer may, by the distraction he causes, produce a serious effect upon the manner in which the truth shall be presented to a thousand hearers. Therefore be early.

Questions of the Day

Prohibition.

J. P. Newman, D.D., New York.

The right to rule and the duty to obey is fundamental to all governments, and whatever may be our view of governments, whether social, or civil, or filial, or religious institutions, in every form of governments there are elements of the right to rule and the duty to obey; and in every form of government, whether democratic or municipal or national, there must reside somewhere the right of this special government to dictate. This right is inseparable from government. Without it society would fall to pieces. Power is especially necessary and must reside somewhere. The Almighty claims the right to dictate as to the conduct of His creatures, commanding what shall

be done, forbidding what shall not be done, permitting what may be done; how the creature shall act and how he shall not act.

So descending from the government of the universe to that of States, there is also residing somewhere this essential law of right, the right to govern. If this be true the mandatory, the prohibitory, is necessary. States cannot govern without these laws to say how man shall act, what and how he shall do, and what he shall not do. The restraints of the law are just as beneficent as the mandates.

Universal liberty cannot be found in God's universe. The universality of the law is everywhere apparent; atoms or mountains; gas, liquids or solids; flowers or animals; men, devils or angels—everything is subject to law. Then coincident with this fact comes the other, that the limitations of the law have this great truth: that worlds can only rule so far as the truth is secured.

Save for the law of limitation the world around us would go to pieces; if the excessive rapidity of motion were not counteracted by an opposite force—or, in other words, if the centripetal force should be overcome by the centrifugal—the result would be destruction.

Therefore the law of limitation is our law. There is no reason why a man should not grow on higher and higher, and outstep the common conditions of our being; but if he did the law of limitation shows his head would be among the stars.

This law of limitation is coeval and coexistent with the law itself. Whether ministers, or lawyers, or physicians, or laymen, bring an argument against prohibition, because self-government is better, they are wrong, for prohibition is the fundamental principle of the law.

The question of limitation is indispensable to government; there cannot exist a nation without it, and what is true of the nation is true of the individual; and for the individual we consider in the first place total abstinence as fundamental, total prohibition as fundamental, and the influence of the Church as fundamental.

The Press Reporting the Pulpit.

By T. DeWitt Talmage, D.D.

Reporters keep ministers from being dull. If on Sunday a man gives his congregation uninteresting sermons, on Monday the papers make him take his own medicine.

Preachers may complain that the reporters do not do them justice, but the probability is that if they, with their acutely trained senses, do not pick up anything worth reporting, it is not there to pick up. If they cannot see the point, how can preachers expect an untrained eye to see it?

The race is hungering for the bread of life, and I don't care how the slices are cut if they only get the bread.

In country villages there may be only one church, and in that church the preacher may satisfy the soul hunger of but few. Here comes your Monday paper and gives you choice of twenty sermons. You turn to one and it does not fit your need, and look at another, and go on until you come to one that gives you help. Unless you are an infidel, you will here find something for spiritual food.

Then such publication give a right and symmetrical proportion of truth. One man's sermon is all heart and another one all backbone. Put them together and you will have a healthy organization. Morality is all one man preaches, faith is all another man preaches; put them side by side, and you will have the whole truth. Now let us be frank in the Church of God and acknowlege that the printing press is a mighty auxiliary to the pulpit. Who cares how the people get the Gospel if they only get it! It is the herald sometimes of Christianty and sometimes of sin, yet God be praised the Gospel is to carry every week on the wings of the press its defense of the truth and its counterbalancing influence against the swarming evils of the day.

Let us not slander the printing press and the papers. Let the compositor set up his copy; and the press work off the fifteen thousand impressions an hour. Place them in circulation, and out on the lines of God's providence against ignorance and sin.

Invaders of the Home.

No. I.

It is said that one night when some English soldiers were shivering in the cold of the Crimea some band began to play the familiar tune of "Home, Sweet Home," and that they all burst out sobbing, because the air went straight home to the heart. Yes; "There is no place like home!" No place like it this side the grave, for there lies the place where heaven or hell begins for each soul. There is the sanctuary of life; there the man is most real; there the character is formed. There is the centre of the true life now, and thence one day he must set out on the last long journey to the far away home of the soul. But there are some things which you cannot keep out of your home.

You cannot make a home that will be proof against sin. You may make the walls and the furniture, and all the arrangements perfect enough to please the most fastidious taste, but you cannot make the inmates perfect. You cannot even make yourself perfect. If God gives you abundance you may be outwardly, what you can make the home outwardly, a perfect picture of comfort and ease. But some strings are broken in every human heart; and, unfortunately, it is these broken strings which most effect the harmonies of home life. There are faults of temper and character in every man and woman which come out when people live near together. The fountains of home life are not without sin, and so sin is more or less in every human home, and therefore no home is proof against misery.

Money can buy home comforts of one kind, but not home comforts of another. Money may bring in the stalled ox, but no amount of money will bring in love and peace. Money may keep out cold and rain and hunger, but not the selfish spirit, the scolding tongue, the unruly temper, which are enough to make any home more like hell than heaven. You know what the word of God says about "a continual dropping on a rainy day." How can any home be happy when there is a plague like that encouraged within it? It is poor work making a home unless the mortar you use is tempered with grace.

Neither can you make a home proof against trouble. Red eyes and sore hearts are not peculiar to homes of any one class. You will find them in the palace of cedar as well as in the cottages of the poor. In one a son has turned out badly, and in another there is a daughter that causeth shame. Family troubles are the commonest kind of troubles, and no troubles wring the heart like them.

It is impossible, also, to make a home proof against sickness. Its shelter may be as perfect as can be against rain and cold and heat. Everything likely to preserve health and keep disease out, in the way of diet and clothing, may be there. But in spite of all you can do, illness will come in. There are always sick homes, and every home in its turn is sure to be a sick one.

And then, last of all and worst of all, you cannot prevent death from coming in and taking away your treasures. The dread foe is always abroad, dropping in unexpectedly on one home after another. Now death comes and snatches away the very pillar of the home—the father or brother on whom the keeping together of the home depends. Or it comes and carries off the mother under whose wing the little ones were wont to nestle up lovingly—the softest and warmest covering in all the world.

How busy we are about making the homes, and how busy other things are in unmaking them! It is poor work mak-

ing a home, if the only materials you make it with are those which the world supplies.

What a paradise home would be if only we could keep out the sins that mar it, and the tempers that spoil it, and the troubles that roost under it, and the death that robs it of its most precious treasures! But we should want to stay here forever then, and God means better for us than that! If, therefore, he allows us to make homes here, He permits invaders to enter them, who remind us of the better home, whose maker is God, where alone there is "no breaking in and no going out!" A.

The Chautauqua School of Theology

The word "Chautauqua" has secured for itself a world-wide fame. It first represented an annual summer gathering of Scholars and Bible Students on the banks of Lake Chautauqua, in Western New York; then an original and unique assembly of Sunday School and Church Workers attempting the solution of important questions in educational methods, in the Normal Training of Teachers and in the Literary Culture of the People. It then represented that magnificent conception and creation, "The People's University," an institution in which to-day nearly Forty Thousand Students, scattered all over the globe, are at their own firesides pursuing a four years' collegiate course of study in Ancient and Modern History, the Sciences, General Literature and the Arts, and are rapidly maturing in the refinements and graces of liberal training. The word "Chautauqua" stands to-day as the representative of another magnificent idea; none other than that of "Theological Training for the People."

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Preaching to the Children.

BY JOHN HALL, D.D., NEW YORK.

It is to be lamented that the children of the members of many of our churches are not trained as they ought to be to attend the regular services. Various expedients have been suggested to remedy this evil. Some ministers have attempted to secure their attendance by taking five or ten minutes at the commencement of the sermon to address the children, and then going on and speaking to the older. It seems to me that there are grave objections to this plan. If I were a child and had listened five or ten minutes to my share, I should feel under no obligation to listen any further. It is better for clergymen to shape their sermons throughout with reference to children, putting in something adapted to them. It is better to preach in such a way that the average intelligent child will comprehend a great deal said to the people. I can very well understand how a man may announce his subject in such a way that, from the beginning, the children conclude that there is nothing for them, and that they may just as well go to sleep. As when a man reads that he is about "to present utilitarianism as examined from a physical standpoint," or when he announces as a subject for the evening, "Solomon as a psychological study." The children would be very much different from the children of my time, if they did give their close attention to a service started in that particular fashion.

We ministers cannot be too simple. As a general rule, we find that what most interests young people also interests a very large number of older people. We escape the risk of being over the heads of a considerable proportion of our hearers. I recall a person in Dublin, Ireland, not a member of the church to which I was attached, who had fallen into the way of attending with great regularity, coming

a long distance and with needless waste of time. I knew that there was a faithful brother clergyman in the same street. I took the liberty to ask her to attend upon his church. She acted upon my advice for a few Sabbaths. To my surprise I saw her back again. I took the first opportunity to ask, "Did you act upon that suggestion I made?" "Yes," said she. "On last Lord's day he preached a sermon, well prepared, to which he had given a great deal of attention, upon the distinction between sublapsarian and supralapsarian. I do not know whether I am a sublapsarian or a supralapsarian." I declare to you that I do not wonder that children do not like to attend such a service.

Is it a Pastor's Duty to Visit?

By Rev. C. H. Spurgeon, London.

I don't know about going from house to house visiting. Some put it down as a duty for all Christian ministers to visit—to be always visiting. I am not alluding to any brother, but I have not observed any thing miraculously good about the preaching of brethren who spend their time in that particular department. Either the brother wears out altogether, or else you hear that he has preached a sermon a third time within two years, which is rather a close shave. But what could he do otherwise? Rev. Mr. Binney was once requested to visit more, and he gave notice at once that he intended to visit all the week. He very discreetly chose his times. To gentlemen in the city he dropped in about twelve or one, when they were in the thick of business; to sisters at home with many children he called about the time when they were putting the children to bed. When next Sunday morning came, he said that as his time was occupied in visiting, they could not, of course, expect any sermon, so they would be dismissed after prayer. In the evening, I believe, he said that during the afternoon he had been looking up an old sermon preached several years ago, and he would give them that, as it was all he had to give them. The deacons concluded that it was better that he should preach.

With all the force of my being I do say, whatever you do not do, keep your preaching up to the mark. You can do much better by a thoroughly good sermon than by a dropping in here and there and taking a little chit-chat. By all means keep the sermons up. The pulpit is the very Thermopylæ of this war. Hold the pulpit! There is a visitation in the pulpit of a wonderful kind, that comes right home to people's wants and necessities, and makes them think the minister has been in our hearts, if not in our homes; he knows all about us. That is what I mean by getting on with our people. We have wrought in their hearts with a message that God has sent down from heaven. In an hotel the people generally come down to the *table d'hôte;* but you notice that there is always a certain number of dinners sent upstairs to persons who are ill, or too stuck up to join the table. Now, there are to be found in all congregations a number of crotchety people, who don't like the *table d'hôte.* They need something more than the sermon. I would send these a dinner, and send it up hot, too.

Prayer Meeting Service

Who is Responsible for the Interest of the Prayer Meeting?

The prayer meeting is of primary importance to every Church. It guages its spiritual temperature. It gives to the Church its life force and its power of leading souls to Jesus. The weekly meeting for prayer should therefore be deeply interesting to every member. But it is not always so, and it should be remembered that those who attend the meetings are responsible for its interest.

If they are cold and disinterested in the work of God and the Church, it is

not strange that the prayer meeting should be wanting in interest and life to them. The best way to have a good prayer meeting is to go to the meeting prepared for it. There should be both a preparation of study and of prayer. This means also the thorough imbuement of the mind and heart with the Holy Spirit. If all will go to the place of prayer in the spirit of prayer and true worship, there will be no difficulty about making the meeting one of spiritual interest and blessing.

Many think the minister or leader is alone responsible for the interest. This is not true. He must be interested, to be sure. He should be filled with the Spirit. He should, by reading a selection from the Scriptures, and in a few brief, earnest words, strike the key-note of the meeting. We would not underrate the tact, the magnetic influence of a deeply spiritual pastor or leader in making the prayer meeting the most interesting service in the Church. But the people also have much to do to secure this desirable end. It is the people's meeting. They are responsible in a large degree for its interest and value. Let all, every church member, feel the need of the prayer meeting, and attend it regularly in the name and spirit of the Lord Jesus, and it will always be interesting and rich in its spiritual fruits. The preparation for it is not so much objective as subjective, a preparation of mind and heart, a preparation of the Holy Spirit. J. S.

An Incentive to Seek Divine Blessing.

By Rev. W. Jones, London.

The writer of the Ninetieth Psalm found an incentive in human frailty when he cried, "So teach us to remember our days that we may apply our hearts unto wisdom."

It would have been reasonable to have concluded that since man's life is so short and sad, he would form a true estimate of it. Yet this he does not. "All men count all men mortal but themselves." Though life is so uncertain, yet every man acts as though he had a certain future guaranteed unto him, and so brief, yet acts as though he had a long earthly future before him. A correct estimate of life must include two things:

That it is brief. "Behold, Thou hast made my days as an handbreadth."

That it is preparatory. This world is a great school, and our life in it is educational. Our days in time are our school days in which we are being trained for eternity. We are here to prepare our own characters for eternity, and to help others in the formation and development of noble characters. What a vast and important work of preparation for eternity in this brief life! How much have we to do *in and for ourselves!* In us there are angry passions to be quelled, evil habits whose powers must be broken, besetting sins to be conquered. Our preparation for eternity is advanced only a little way. Then, we have much to do *for others.* The parent has many plans which he wants to see carried out concerning his children. The Christian minister feels that in the exposition and application of Divine truth, and in the oversight of the souls, he has a vast and unspeakably important work yet to do. Every man who takes an interest in his fellow man must feel that he has much to do in helping to remove the ignorance, and sin, and suffering of men. When life is thus estimated men will apply their hearts unto wisdom. When we realise how brief life is, even at the longest, and how great and momentous is the work which we have to do in it, we shall arouse ourselves and endeavour to live wisely and earnestly.

"'Tis not for man to trifle! Life is brief,
And sin is here.
Our age is but the falling of a leaf,
A dropping tear.
We have no time to sport away the hours,
All must be earnest in a world like ours.

"Not *many* lives, but only *one* have we—
One, only one;
How sacred should that one life ever be—
That narrow span!
Day after day filled with blessed toil,
Hour after hour still bringing in new spoil."

Hold fast to the present. Every position, every moment of life, is of unspeakable value as the representative of a whole eternity.—*Goethe.*

Preachers' Interviews

Why the Masses Neglect Church.

"It is claimed by many that we must have better talent in the pulpit—that grand sparkling sermons will win the masses. This may be true to a certain extent, but some of the most talented preachers of the present day are preaching to an array of almost empty pews, and their sermons, filled with the grandest truth and clothed with beauty, are enjoyed only by few.

"Again, it is urged that we need a change; that the old methods are worn threadbare, have become obsolete with us, that we must revamp the old appliances of the fathers, and invent something more æsthetic and better adapted to the tastes of the present age. But, in refutation of these assertions, we have only to point to the wonderful success of Moody, Sankey and Harrison, and to the success in a greater or less degree of those who have followed their example.

"In our race after culture and refinement, let us not lose sight of the substance and seize the shadow—let us not forget that the very highest type of cultured manhood or womanhood can only be attained through the cleansing blood.

"The thought seems to be finding its way slowly but surely to the hearts and souls of earnest workers in the cause of Christ, that the present need of the hour is not that we invent new methods and appliances for winning souls to Christ. but that we use the old more thoroughly. Let us not abandon the old ways until we find surer or better ones. We may find that we have been derelict in duty in working the old method, and that the true cause for much of this declension on the part of the Church is due to a want of zeal both on the part of the pulpit and the pew. The supreme need of the hour is a fuller baptism of power upon ministry and membership in all our churches—an overpowering, pulsating desire to win souls to the Master. This would result in the holding of great revival services at central points, and the consequent calling together of the masses to hear the Word. As ministers of Christ, we should seek this endowment of power, and He who sent us forth as laborers in His vineyard will accomplish the rest, for He has said, 'Lo, I am with you always.'"

W. W.—"It seems to me that nothing but a grand upheaval by the mighty power of God will arrest the masses. I think some of our churches are a little too fine. Many poor people hesitate to enter them, because their raiment is not fine enough. We ought to erect at some great central point a plain building, where all would come and feel perfectly free. I think street preaching and holding of religious services in halls and other places are productive of much good."

J.—"I do not think that churches are so elegant as to drive the plebeian classes away from them, for the most gaudy theatres and magnificent saloons are thronged with poorly dressed people continually. The main fault is with the disposition of the people."

How to Fill Our Churches.

NEWMAN HALL, D.D.

Some may boldly face the question by saying, "It is not our duty to fill our churches, but to preach the Gospel and leave the result with God." Yet, inasmuch as we consider the reception of the Gospel to be of vital importance, we cannot be indifferent while the places where it is preached are not filled. Besides, these buildings were erected for the purpose of being filled. A thousand sittings were provided for a thousand people, and

every seat not occupied means so much money wasted, so much zeal frustrated.

Some say, "Fill God's ears with more prayers, and He will fill your church with more hearers." It may be replied, "We do not serve a Master who withholds His blessing until a few additional petitions are laid on His altar." True; but our lack of prayer may be our holding ourselves aloof from the electric circle of divine influence, which is needed to give us that true magnetic attractiveness which will draw men to Christ. But is the inference fair that want of success shows lack of prayer? May not many a pastor who laments the paucity of hearers be as earnest in supplication as some whose churches are crowded? God works by means, and these must possess adaptation. Prayer for a safe voyage will not ensure getting to port unless connected with vigilance and skill in seamanship. A leaky boat will sink in spite of prayer unless by a miracle. For the truth, to become effectual in conversion, is surely more linked with divine sovereignty and spiritual grace than the comparatively mechanical work of inducing people to come inside a church. For this, as for all our work, we need to pray; but we must exercise our wits and put forth all our diligence to ensure success.

It is quite possible that a preacher may be prayerful, studious, earnest, apt to teach, eloquent, evangelical, and yet there may be vacant seats in his church. This may arise from the drinking habits of many. Worshippers of Bacchus are not generally among the worshippers of Christ. Efforts to promote total abstinence may help to fill the church. Many who will not enter a church are willing to listen to the Gospel out of doors. If they will not come to us, let us go to them. The essential need is not that the truth shall be heard within our churches, but that it shall be heard somewhere and somehow. Let us not hesitate to adopt new methods, if the old ones have ceased to secure the results. Let us make our services more attractive, while losing none of their true seriousness. Let us have services and sermons of varying kinds for various classes. Another cause of non-attendance is the prevalent scepticism which, though not avowed, leads many to think that, after all, our Gospel may not be true, and that public worship is of questionable necessity. Another cause is fashionable luxury, which makes many Christians content with one attendance each week, half the Sunday being given up to indolence or pleasure. Very much of the so called religious and Sunday literature of the day is so alluring by the strong mixture of matter little distinguishable from what is purely scientific and historical, or from the fashionable novels of the day, that many prefer to stay at home and indulge in this reading as more attractive than worship. They would not, perhaps, take up a thoroughly secular book; but these "religious" publications equally gratify the secular taste and satisfy the Sabbath conscience. Then, of course, and chiefly, must be remembered the antipathy of the carnal mind to a religion that requires repentance, self-sacrifice, the crucifixion of sin, and communion of God. Every preacher thoroughly earnest in denouncing sin and enforcing holiness may be sure to repel many by his very fidelity. To answer the question in brief, we would say, let us use appropriate methods, not bound slavishly to old or conventional usages; not fearing novel plans, when old ones are effete; seeking by all means to save some, and going after those who will not come after us. If we should leave the ninety and nine sheep in the fold, in order to find the one gone astray, still more let us leave the empty seats, to go after those for whom they are prepared. Instead of remaining inside our churches, lamenting that so many keep outside, let us go to those outside and compel them to come in. And, with all this, let us remember that we are "fellow-workers with God," and look up to Him for help.

Perfect moral and religious winnowedness exists in the Bible, and in no other book in the world. Is there any other book the ages could absorb into their views as they have the Bible, and feel nothing but health as the result?—*Joseph Cook.*

Christian Edification.

The Great Promise.

By Rev. C. H. Spurgeon.

A promise is nothing unless there is good security that it shall be fulfilled. It is vain for men to promise largely, unless their fulfilment shall be as large as their promise, for the largeness of their promise is just the largeness of deception. But every word of God is true. God has issued no more notes from the bank of heaven than He can cash in an hour if He wills. There is enough bullion in the vaults of Omnipotence to pay off every bill that shall ever be drawn by the faith of man on the promises of God. Look at this one—"As thy days, so shall thy strength be." God has a strong reserve with which to pay off this promise, for is He not Himself omnipotent? The boundless reservoir of His grace can never be exhausted, and the unlimited storehouse of His strength can never be emptied or rifled. The promise is therefore *well guaranteed.* It is a *limited* promise, however. It says our strength is to be as our days are, not as our desires are. If that were so, we would have rather more faith than we wanted, and what would be the good of that? It would be like the manna the children of Israel had—if they did not eat it in the day on which it was gathered, it bred worms and stank. Nor does it say that our strength shall be as our fears. God often leaves us to shift alone with our fears; never with our troubles. Troubles of God's sending are always suitable and of the right sort—when they come then God will give strength enough to bear our sufferings and to do our duty.

There is another limit—"as thy *days*," not as thy weeks or months. You shall not have your Monday's grace given you on Sunday, but on Monday. You shall have grace "day by day"—no more than you want, no less than you want. God's people are not to be trusted with a week's grace all at once.

What an *extensive* promise this is! Some days are very little things in which there is nothing of any importance done. But some are very big days—days in which great duties have to be discharged or great burdens borne, or great trials passed through. Such a day Job had when trouble after trouble came upon him, but as that day, so was his strength, for at its close he said, "The Lord gave and the Lord, &c."

What a *varying* promise it is! The promise does not vary, but it adopts itself to all our changes, "*As* thy days, &c." Whatever the day may be—one of sunshine or cloud, tempest or calm—"so shall thy strength be."

What a *long* promise this is! You may live till you are never so old, but this promise will outlive you. It will be with you in the day of death, on the morning of the resurrection, when you shall see God face to face, and it will make you able to bear even the brightness of the Most High.

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The Firm Persuasion.

By J. H. Hitchens, D.D., London.

There is good advice in the old proverb, "Let not him that girdeth on his armor boast himself as he that putteth it off." Yet fighting under the banner of the Lord of Hosts, God's people should descry the high gates of the celestial city, catch the rapt sound of the sacred inhabitants, and taste the milk and honey with which the "Paradise Regained" will abound, knowing that it is their Father's good pleasure to give them the Kingdom.

Too many of them are like the doubting, sinking Peter, praying "Lord save me," when they should be like the conquering,

rejoicing Paul, crying, "I know when I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." They are getting no further than the "first principles of the doctrine of Christ," when they should be going "on to perfection." The penitent thief is their companion, and not the patient Job. "Lord remember me" is their petition, but they cannot with boldness affirm, "I know that my Redeemer liveth," "Though He slay me, yet will I trust in Him."

It is unquestionably a blessed thing to be a disciple of Christ, though we be such secretly; to follow Christ, though it be afar off; to have faith in Christ, though it be as a grain of mustard seed. It is a high honor to be a child of God, but there is a difference between the babe and the full-grown man. It is an exalted privilege to be a pupil of the Divine Instructor, but there is a difference between the Junior and the Senior Classes in Christ's School. It is well to be a sorrow-stricken Saul, but better far to be a triumphant Paul, asserting, "I am persuaded that neither death, nor life, &c., . . shall be able to separate us from the love of God, which is Christ Jesus our Lord."

Sunday School Cause

Some Methods of Intellectual Quickening.

J. M. King, D.D. (Methodist Episcopal), New York.

None, in my judgment, have surpassed the methods which the best minds of the Christian Church have put in operation for the thorough and systematic study of the Scriptures in the Sunday schools of the Church—thus taking possession of the intellect of the Church in its plastic infancy, and finding a hiding place for this moulder and inspirer of mind, where it shall grow with its growth and strengthen with its strength. The aim has *been*, and has been approximately reached, to furnish for the teachers, and the present generation of children and youth, methods and materials for instruction equal in thoroughness to the text-books upon science and other secular studies. And despite the cavilings of croakers, the results have been legitimately magic and wide-extended—results which have the right to claim the title of a *new Reformation;* and reformation here means going back to original truth. All the essential facts which we have found historically true, in reference to the influence of the Scriptures, translated, unchained, studied, are repeating themselves in the present history-making days: when, as ever, the scope of a man's freedom, intellectual as well as spiritual, is measured by the extent and accuracy of his knowledge of the supernatural *Word*.

An age of newspaper readers may have a fund of general information, but it is necessarily superficial knowledge; and the tendency is to satisfaction with this condition. Thorough and systematic study of the Scriptures must act as an antidote to this evil. The Church will have no difficulty in meeting safely the claims of the most advanced thought, when it shall have as thorough knowledge of God's Word as the student has of science. There is little danger in telling the young student to learn all he can in the secular studies of the institutions of learning, and in the great world of diverse thought beyond the institutions—provided the spirit and truths of Scripture have so pre-occupied his mind as to become a part of his mental habit, and a bulwark against skeptical thought and infidel suggestion.

There were never before such thorough methods of Bible-study within the reach of the common mind; never such appliances; never such judicious abridgment of information as inducements to study on the part of those whose time for study is limited; never such harmonizing of the teachings of Scriptures, showing their *unity* in fact and purpose; essentially

constituting every church, which is wise enough to use the aids placed within its easy reach, a theological seminary in its best sense; affording opportunities for all the people which, until recently, were only within the reach of ministers preparing for the pastorate. These facts must, of course, have their quickening effect upon all classes of minds brought within their scope.

Sunday School Singing.

By Rev. A. T. Schauffler.

No. I.—Its Defects.

These arise from a fundamental difficulty which must necessarily effect all church or Sunday school music, viz: *the inability to read ordinary music at sight.* Our public schools do not succeed in imparting to the children this musical education. After they leave school, of course, they do not acquire it, and so they remain for all their lives *mere imitators of sound.* The way in which they learn tunes is by hearing them sung by the leader, or by others in gospel-meetings and church services. A new piece of music placed before them is as intelligible as a new language would be. It means nothing to them, until the leader has sung it over, and thus by patient work has drilled it into the school. As a consequence, only the simplest pieces of music can be sung in most schools, because the more difficult compositions are not so easily caught by the unskilled ear, which soon gives up the difficult task of listening to unobvious combinations, and refuses to try and imitate them. This is the real reason why books like Lasar's Hymnary fail in the average school, and tunes of the Moody and Sankey type succeed. The latter are very *simple* and *obvious* in their melodies and harmonies, so that the most inert school can hardly fail to catch them at once, while those of the former work, though far more scholarly, are above the comprehensions of the scholar's musical ability. The average scholar is soon *discouraged*, and gives up the effort to learn them as hopeless. This is the position of affairs in the average school. Of course in some favored schools, of exceptional musical culture, or when an unusually good leader has charge of the music, even the *best* tunes may be made quite popular.

This inability to read ordinary musical compositions at sight effects not only the scholars, but even the leaders of our Sunday school music. Many of them, as they hunt through some new book of school music, pick out only the easiest tunes to teach their scholars, simply because they cannot readily read the difficult ones, and do not care to take the trouble to do so. The result is that our scholars are doing "parrot-work" all over the land, and such work must always be *bad* work.

Mission Fields

The Origin and Progress of Christian Missions.—No. II.

By Editor.

About the year 1650 the Dutch developed a decided missionary spirit in Ceylon, Java and elsewhere, but formalism rather than genuine religion characterized their methods. In 1628 the first missions instituted by Protestants and carried on in the true spirit of the Gospel and of permanent value were those made by the Puritans to the Indians of North America, to whom Charles I., in granting a charter, expressed a hope that "the colony would win the natives of the country to the knowledge and obedience of the true God and Saviour of mankind," and the colonial seal bore the impression of an Indian with a label in his mouth with the words, "Come over and help us." In 1646 the Massachusetts Legislature passed an Act encouraging missions among the Indians, and John Elliot soon after gave to the Indians the first translation of the New Testament. In 1648 Parliament sent a circular to the churches, calling for gifts to missions, which resulted in the organization of the Society for the Propagation of the Gospel in New England, which was probably the mother of the Society for the Propagation of the Gospel in Foreign Parts, established in 1801. About this period several indications of awaking interest in missions were manifested in England, and A. H. Franke urged Frederick of Prussia to take up the work of converting the heathen, especially the Chinese. A mission to Tranquebar was established, which was efficiently con-

ducted for many years and resulted in the conversion of 40,000 souls. About 1731 the Moravians started missions in Greenland and the West Indies, and in twenty years had established more missions than the combined Protestant Church in two hundred years, and up to the present time have sent out upwards of 2,200 missionaries. Little was done by England for missions during the eighteenth century except the sending of a few missionaries to the Indians in New England, among whom was the godly and devoted David Brainerd.

The labors of Wesley and Whitfield gave the impetus to modern missions, and after a famous sermon by William Carey in 1792, the Baptist Society for the Propagation of the Gospel among the Heathen was formed, and he became its first missionary. After this, missionary societies sprang up among the different denominations in several countries with a good degree of rapidity, until there are now in existence the following:

Countries.	Missionary Societies.	Missionaries (male, from Europe and America).	Communicants.	Christians.	Income.
Great Britain	21	1,500	345,000	1,200,000	$1,000,000
Nor. America	25	700	100,000	350,000	2,500,000
Germany & Switzerland	9	525	59,000	165,000	600,000
Other European States.	16	100	28,300	165,700	250,000
Total.....	71	2,325	532,300	1,880,700	$7,350,000

These figures do not, of course, show the full results of missionary labor. These we shall attempt to point out in our monthly exhibit of the various mission fields.

Helpful Hints for Workers

Don't Kill Your Pastor.

A. E. Kittredge, D.D.

The entire work of a church is often laid upon its pastor, which is just as if an army, instead of marching in solid phalanx against the enemy, should leave the General to do all the fighting, while the rest looked on and cheered. This is what sends hundreds of ministers every year into the grave, crushed in body and spirit, under a load which should have rested equally on the whole church. But the members are busy making money from Monday morning to Saturday night; the men and women—officers included—are buried in worldly duties and pleasures, not a word spoken to the impenitent, not an anxiety for their salvation; and the burdened pastor toils on—lonely, disheartened, discouraged—until worn out, more with anxiety than with labor, because trying to do the work of hundreds. His sermons begin to show the depression he feels, and then he is asked to resign, that a fresher man may take his place and go through the same process of slow murder. Now, the pastor is simply the captain; he is to lead and direct the regiment we call the church, and his preparations for the pulpit and ministrations to the sick and the sorrowing are a sufficient responsibility for any one man. Our churches should be developed for Christian work by laying upon each man and woman his and her personal responsibility. Every member must be made to feel that the church is not an easy carriage in which Christians can ride to glory, but that it is an army of soldiers, each with a musket; each with an enemy to conquer, and all keeping step to the music of a Saviour's love. When the risen Lord stood on the shore of Galilee, in the morning twilight, and cried to a company of fishermen, "Children, have ye any meat?" there were standing on that vessel's deck "Simon Peter and Thomas, called Didymus, and Nathaniel of Cana in Galilee, and the sons of Zebedee, and two other of His disciples." There was not one lazy fisherman in that little company, not one ornamental fisherman, but together they had been casting the net through the long night, catching nothing, but yet they were united in their earnest labors and in their resolve to cast that net till the fish were caught. Thank God, no spiritual fishermen need ever cast a net and catch nothing; but the misfortune is that so few hands have hold of the net, while the rest of the fishermen are down in the cabin, with the world, enjoying

its riches and pleasures. Up, on the deck, Christians! the sea is full of fishes; the Master is on the shore, and every hand is needed for the throwing of the net, every heart for prayer, and faith, and cheer.

Light from the Orient on Bible Texts

The Early History of Abraham Illustrated from the Cuneiform Records.—No. II.

By Rev. Professor Francis Brown,
Union Theological Seminary, N. Y.

We are told that Abram, Sarai and Lot set out from Haran. And it is certain that the Assyrian records of the ninth century, B. C., have preserved to us proper names belonging to this very part of Mesopotamia, which resemble closely the Canaanitic (Hebrew) names that are familiar to us. One of these names is Ahiram, which appears also in Numb. xxvi., 38.

By his migration into the distant land of Canaan, Abram cut himself off still more entirely from the early associations of his life than was possible even in Haran, and was then freed to a great degree from the influences of his ancestral heathenism. But even in this far-off country, he was destined to come once more into violent contact with one of the powerful enemies and oppressors of his whole race. In the mountains to the eastward of the "land of the Kaldû" lay a kingdom whose rulers had made themselves felt with an iron hand among the inhabitants of the plains of Accad and Shumer. This was the Kingdom of Elam, whose might had been so great that at one time it was sufficient to reduce Accad and Shumer to subjection and maintain a direct rule over them. Through the cuneiform records we learn the names of some of the Elamitic Kings, *e. g.*, *Kudurmabug*, who, established in Babylonia, seems to have made expeditions into the West (Phenecia and Philistia?), and *Kudurnachundi*, who came out of his fastnesses among the hills, and pillaged the temples of Accad. The "Kudur" which begins these names is in sound very much like the "Chedor" of *Chedorlaomer* (Gen. xiv., 1), and when we observe that the same records tell us of an Elamitic god *Lagamar*, and that Chedorlaomer is written *Chodollogomor* in Greek, it is plain that we have sufficient reason for finding in the inscriptions a general confirmation of Gen. xiv., so far as concerns the probable existence of an Elamitic King of the name we find there, his position as head of a league of Kings, and the entire possibility of his making a foray into Canaan, and even establishing for a time his claim to sovereignty.

Of *Amraphel* (Gen. xiv., 1) we know nothing from the monuments, but of *Shinar*, over which he ruled, we know a great deal. For it is entirely likely that this is only another form of *Shumer*, one of the chief divisions of Babylonia, and the one, as we have seen, to which Ur belonged.

Arioch (*Eri-Aku*, "Servant of the Moon-god"), King of *Ellasar*, was the son of *Kudermabug*, who was King of Ur and suzerain over all Shumer and Accad. Arioch's city, Ellasar (*Larsa*), was a famous old town northwest of Ur, and on the other side of the Euphrates. Its ruins are now known as Senkerch. It lay in the district of Shumer, and the mention of Arioch in the same verse with Amraphel is perhaps to be explained on the supposition that Kudurmabug, the superior king of both Shumer and Accad, having died, Amraphel succeeded to his position of influence and power, as far, at least, as Shumar was concerned, Arioch retaining his own principality as before, and possibly acknowledging the supremacy of Amraphel. And while we know nothing at all of *Tidal* or the "nations" over which he was king, and therefore nothing of the reasons for their forming a league with Chedorlaomer, we can see, in the case of Arioch, how the fact that he was the son of Kudermabug, an Elamitic prince, ruling in Babylonia, may have formed a bond of connection between him and the powerful Chedorlaomer.

Thus we perceive some rays of light falling upon even this remote time, through the discoveries in the valleys of the Euphrates and the Tigris. It is not a great deal as yet, but in view of the progress of exploration and of decipherment within the last twenty years, it is not too much to hope that we may by and bye have put into our hands a complete key to the early wanderings and fortunes of the father of the Hebrew people, as the annals of the Assyrian kings illustrate and confirm its later history.

Beautiful Thoughts

Bear up, bear on; the end shall tell
The dear Lord ordereth all things well!
—*J. G. Whittier.*

What seem to us but sad funereal tapers,
May be heaven's distant lamps.
—*Resignation.*

Old truths are always new to us if they come with the smell of heaven upon them.—*Bunyan.*

It is better to have thorns in the flesh with grace to endure them, than to have no thorns and no grace.—*Evangelical Messenger.*

If walking in the way of duty requires you to walk alone for a season, keep on; the angels of God will meet you.—*Nashville Christian Advocate.*

When I am weak, then am I strong. When used by faith weakness is the mightiest thing on earth, for it affords room for God and the power of God to work.—*H. Bonar.*

Four things are necessary to constitute a Christian. Faith makes a Christian; life proves a Christian; trials confirm a Christian; and death crowns a Christian.—*Hopfner.*

A holy life, spent in the service of God, and in communion with Him, is, without doubt, the most pleasant and comfortable life that any man can live in this world.—*Melanchton.*

I would rather be what God chose to make me than the most glorious creature that I could think of. For to have been thought about, borne in God's thoughts, and then made by God, is the dearest, grandest, and most precious thing in all thinking.—*George Macdonald.*

Be cheerful; do not brood over fond hopes unrealized until a chain, link after link, is fastened on each thought and wound around the heart. Nature intended you to be the fountain-spring of cheerfulness and social life, and not the travelling monument of despair and melancholy.—*Arthur Helps.*

Henry Martin said in his last sickness: "Why should I murmur? Weakness, peril and pain are but the ministering angels whose office it is to conduct me to glory." The holiest weep, but their tears, as raindrops in the springtime, are shot through with sunbeams. "They sorrow not as those without hope."

Every kindness done to others in our daily walk, every attempt to make others happy, every prejudice overcome, every truth more clearly perceived, every difficulty subdued, every sin left behind, every temptation trampled underfoot, every step forward in the cause of good, is a step nearer to the life of Christ.—*Dean Stanley.*

A child, desirous of presenting his father with a bouquet, goes into the garden and gathers a lapful of flowers and weeds, all mixed together. His mother selects, arranges and binds the flowers, and makes the gift acceptable. So Christ makes ever our poor services acceptable to God as a sweet-smelling savor.—*Ambrose.*

Have you ever read "The Ancient Mariner?" I dare say you thought it one of the strangest imaginations ever put together, * * * dead men pulling the rope, dead men steering. But do you know that I have lived to see that time, have seen it done? I have gone in churches, and have seen dead men in the pulpit, a dead man as deacon, a dead man handling the plate, and dead men sitting there.—*C. H. Spurgeon.*

The many words of cheer coming to us in commendation of THE PULPIT TREASURY from various quarters, and from those whose sentences are like "apples of gold in pictures of silver," cause our hearts to rejoice and our hands to almost act even as did those of the little child when, in explanation of her conduct, she said:

"Me's blowing tisses up to God,
For all dese pitty things."

When the richest American of his day was in his last fatal sickness a Christian friend proposed to sing for him; and the hymn he named was, "Come, ye sinners, poor and needy." "Yes, yes," replied the dying millionaire, "sing that for me; I feel *poor* and *needy*." Yet at that moment the stock markets of the globe were watching and waiting for the demise of the man who could shake them with a nod of his head. "Poor and needy!" How the sand sweeps from under a man's soul in such an hour as that!—*Dr. T. L. Cuyler.*

8. Obedience.—I. John ii., 5.

General Scott, the hero of many battles, with 300,000 men under him, and only one man on earth above him (and that man the President of the United States, far younger than himself and with incomparably less experience and knowledge of war), when asked on an important occasion what he should do, replied: "I am only a subordinate. I shall obey my instructions."

9. Faith.—Eph. ii., 8.

A lad stood on the roof of a very high building, when his foot slipped, and he fell. In falling, he caught by a rope, and hung suspended in mid-air, where he could sustain himself but a short time. At this moment a powerful man rushed out of the house, and standing beneath him with extended arms, called out, "Let go of the rope, I will catch you." The boy hesitated for a moment, and then, quitting his hold, dropped easily and safely into the arms of his deliverer.—*Biblical Museum.*

10. Following Christ.—I. Peter ii., 21.

It is reported in the Bohemian story that St. Wenceslaus, their king, one winter night, going to his devotions in a remote church, barefooted, in the snow and sharpness of unequal and pointed ice, his servant Redivivus, who waited upon his master's piety and endeavored to imitate his affections, began to faint through the violence of the snow and cold, till the king commanded him to follow him and set his feet in the same footsteps which his feet should mark for him. This servant did so, and either found a cure or fancied one, for he followed his prince, helped forward with shame and zeal to his imitation, and by the forming footsteps in the snow.

11. Faithful unto Death.—Rev. ii., 10.

A shepherd had driven part of his flock to a neighboring fair, leaving his dog to watch the remainder during the day and the next night, expecting to revisit them in the morning. Circumstances prevented his returning home till the morning of the third day. His first inquiry was, whether the dog had been visited. The answer was, "No." "Then he must be dead," replied the shepherd, with a tone and gesture of anguish, "for I know he was too faithful to desert his charge." He instantly repaired to the heath. The dog had just sufficient strength remaining to crawl to his master's feet and express his joy at his return, and almost immediately after expired. "Be *thou* faithful unto death."

12. Good Educed from Evil.—Ps. lxxvi., 10.

It has been beautifully said that John's "banishment from his earthly home lifted him nearer a heavenly one; there he saw a glory he never witnessed in Jerusalem." So Martin Luther, during his confinement in Wartburg, translated the Scriptures, and had the enjoyment of a freedom and repose to which thousands outside were strangers.—*Dr. Cumming.*

The banishment of John is not the only instance in which God has made the wrath of man to praise Him. Satan is not always wise. For him it would have been better had he never persecuted Paul. He put him in prison, and there he wrote some of his beautiful epistles, which have done more for the world's good than all his preaching. He had better for his own interests have never put poor John Bunyan in gaol, for there he wrote the book which has immortalized his name, and done perhaps more injury than any other work, save the Bible, to Satan's kingdom.—*Rev. Thomas Jones.*

13. The Wonderful Partnership.—I. Cor. vi., 1.

A proud king resolved that he would build a cathedral, and, while most anxious that the credit of it might be all *his own*, he forbade even from contributing to its erection, and on it his name was carved as the builder. But he saw in a dream an angel who came down and erased his name, and a name of a poor widow appeared in its stead. This was three times repeated, when the enraged king summoned the woman before him and demanded, "What have you been doing, and why have you broken my commandment?" The trembling woman replied, "I loved the Lord, and longed to do something for His name, and for the building up of His church. I was forbidden to touch it in any way; so, in my poverty, I brought a wisp of hay for the horses that drew the stones." And the king saw that the same God who accepted the offering of Abel and not of Cain regarded the widow as having done more for the building of the cathedral than he had done with all his wealth. So he commanded that *her name* should also be inscribed upon the tablet.

Monthly Survey

The personal effects of Pope Pius IX. were recently sold by auction in Rome, and brought even less than their intrinsic value.

The Pope has issued a circular to the Catholic Bishops in Ireland prohibiting them from aiding or contributing to the Parnell Fund. Parnell is a Protestant.

Alexander Sullivan, President of the Irish National League, declared, at a mass meeting in Chicago, June 16, that if the Pope attempted to prevent the liberty of Ireland, he would be pushed aside by an indignant people.

The Martin Luther Society of New York has been formed for securing the co-operation of all Lutherans in obtaining offerings for the erection of a statue to Luther, and to prepare for a grand celebration of his birth in New York and vicinity.

The New York Society for the Suppression of Vice states, in its annual report, that "of the four hundred and forty-one criminals that were arrested in New York during six months, none of them being over twenty-one years of age, many acknowledged that their first impulses toward crime were derived from reading bad books."

The alumni of the Philadelphia College of Pharmacy have condemned "the sale of intoxicating liquors as a beverage in drug stores as a growing evil, tending to degrade the profession of pharmacy and damaging to the morals of the community," and to show they meant what they said, expelled a member of the association convicted of this crime. "There is no room for bartenders in the profession."

The General Synod of the Evangelical Lutheran Church in the United States, at its late biennial convention in Springfield, O., was opened with a sermon by its retiring President, Rev. Dr. Hoy. By resolution, "the Christian sentiments of brotherliness expressed toward the Lutheran Church by the brethren of the Cumberland Presbyterian General Assembly" were heartily reciprocated, and a recommendation adopted for "the assembling of all the children of our churches and schools in their usual places of meeting on the morning of November 10, 1883, to celebrate the four hundredth birthday of Dr. Martin Luther."

The Michigan Legislature has passed an Act which has the following provisions:

District School Boards shall specify the studies to be pursued in the schools of the district; provided always provision shall be made for instructing *all pupils in every school* in physiology and hygiene, with special reference to the effects of alcoholic drinks, stimulants and narcotics generally upon the human system. No certificate shall be granted any persons to teach in the schools of Michigan on and after September 1, 1884, who has not passed a satisfactory examination in physiology and hygiene, with particular reference to the effect of alcoholic drinks, narcotics and stimulants upon the human system.

The Ministerial Association of York, Pa., composed of ministers of the Lutheran, Presbyterian, Methodist, Baptist, Reformed, Moravian, Evangelical, African M. E. Zion and United Brethren Churches, at their meeting on June 11th, passed unanimously the following resolutions with a view to correct the growing evil of Sabbath desecration:

Resolved, That we call upon the members of our churches, Sunday-schools and congregations, and upon all others who, from whatever motive, cherish the highest interests of society, to unite in an honest and persevering endeavor to prevent general lawlessness, by maintaining the sanctity of that day, the proper observance of which experience proves is one of the greatest conservators of peace and prosperity.

Resolved, That, with all other associations of the State and nation having for their object the well ordering of society, we unite in a respectful, but vigorous appeal to all employers, but especially to the presidents of railroads and other corporations accustomed to permit or require their employees to work on the Sabbath day, to desist from such permission or requirement.

Resolved, That we respectfully call the attention of the judges of our courts, justices of the peace, prosecuting attorneys, the State and county constabulary and municipal police, to the flagrant violations of the law which permits only works of charity and necessity, and prohibits with severe penalties such an abuse of the day as destroys the peace of society and infringes upon the rights of worshippers.

Book Department, Etc.

THE HUMAN MIND. A Treatise in Mental Philosophy. By Edward John Hamilton, D.D. New York: Robert Carter & Brothers.

The author by this work has placed himself in the front rank of mental anatomists. The system of metaphysical philosophy propounded and explained is thoroughly independent, although Dr. Hamilton's investigations have been stimulated by preceding writers. His original views, clear distinctions, and crystal style are manifest on every page. The college that secures him for its chair of mental philosophy will have gained a prize; and he who masters this treatise, whether in college or out of it, needs not to fear the sophistries, absurdities and "oppositions of science falsely so-called."

THE RIDE THROUGH PALESTINE. By Rev. John W. Dulles, D.D. Philadelphia: Presbyterian Board of Education.

This volume photographs in words the Holy Land of to-day. Amid many similar books this one deserves a prominent place on the family table and in the Sabbath school library. We are charmed with its "fresh impressions" gained when walking "the land of the prophets, of the apostles and of the Master."

LECTURES ON THE EPISTLE TO THE EPHESIANS. By the Rev. William Graham, D.D., of Bonn, Prussia. Philadelphia: Presbyterian Board of Publication.

The author of these lectures has been a diligent student and a faithful missionary for many years. The Sacred Word has been his delight, to acquire its meaning the object of his earnest, prayerful search, and in this volume he gives the *results* of studies on the Ephesian Epistle. His words breathe the Spirit of the Master, are rich, sweet and unctious.

PREACHING: ITS IDEAL AND INNER LIFE. By Thomas Armitage, D.D. Philadelphia: American Baptist Publication Society.

Dr. Armitage is becoming a veteran in the pulpit of New York, and year after year has gone on from strength to strength unwearied in preaching Christ and commending the truth to every man's conscience in the sight of God. This volume is the outcome of a clear, well furnished intellect, a sound judgment, a warm heart and long experience. In the words of the Faculty and students of the Crozer Theological Seminary, before whom the lectures were delivered, "They have commended themselves as solid, Scriptural and timely in substance; spiritual, manly and invigorating in tone, and fresh, apt, and classic in diction; while the lecturer's own ministry exemplifies and enforces them."

NEW TESTAMENT GREEK WORDS. CRITERIA OF THEIR IMPORTANCE. By Alfred A. Wright, Principal of the Boston Correspondence School of New Testament Greek and Dean of Greek in the Chautauqua School of Theology.

Rev. A. A. Wright has undertaken an important work—to render the acquisition of Greek comparatively easy to the English reader, and to familiarize the New Testament Greek to all who put themselves under his instructions.

To aid in the accomplishment of his work he is constructing a serial lexicon on a novel principle. The most important word is selected, under it are grouped all its derivatives and compounds in Greek and English, and these must be memorized as seed words. These "trunk" words once mastered give ready clue to their spreading branches.

A four-paged pamphlet contains fourteen original criteria, by which the related importance of Greek words may be tested, with judicious hints as to their value.

A glance at the system will suffice to show its admirable adaptedness to the end sought and the mastery which Mr. Wright has of the whole subject.

LIFE AND LABORS OF ROBERT MOFFAT, D.D., Missionary in South Africa, with additional chapters on Christian Missions in Africa and throughout the world. By Rev. William Walters. New York: Robert Carter & Brothers.

No one can read this book without having his "soul stirred within him" in gratitude to God for raising up such a man as he whose life and labors form the chief subject of this volume. The information it conveys respecting mission work in Africa and in other fields is invaluable, stimulating and truly encouraging.

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